HERITAGE TOURISM IN KARNATAKA WITH SPECIAL REFERENCE TO TOURISM IN SRIRANGAPATTANA

The thesis submitted to the department of Studies in Ancient History and Archaeology, University of Mysore in fulfillment of the requirements for the Degree of

Doctor of Philosophy

In Ancient History and Archaeology

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2019

DECLARATION

I, **Usha Rani K.** do hereby declare that the thesis entitled "**Heritage Tourism in Karnataka with Special Reference to Tourism in Srirangapattana"** which I am submitting for the degree of Doctor of Philosophy of the University of Mysore, is the result of the work done by me in the Post Graduate Department of Studies in Ancient History and Archaeology, Manasagangotri, University of Mysore under the supervision of Dr.N.S.Rangaraju, Retired Professor, Post Graduate Department of Studies in Ancient History and Archaeology, Manasagangotri, University of Mysore, Mysore.

I further declare that this work has not been previously submitted by me for the award of any other degree/diploma of this or any other university.

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Place: Mysore
Date:

N.S.RANGARAJU

CERTIFICATE

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I further declare that this work has not been previously submitted by me for the award of any other degree/diploma of this or any other university.

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LIST OF ABBREVIATIONS

Abbreviations used for various terms in Text/References

AD	:	Anno Domini
AMASR Act	:	The Ancient Monuments and Archaeological sites and Remains Act
ASEAN	:	Association of Southeast Asian Nation
ASI	:	Archaeological Survey of India
BC	:	Before Christ
CH	:	Cultural Heritage
Cm	:	Centimeter
CSR	:	Corporate Social Responsibility
DRDO	:	Defence Research and Development Organisation
ed./eds.	:	Editor/Editors
E	:	East
EPC	:	Estimated Project Cost
et.al.	:	Et alii (Latin) = others
FAM	:	Familiarisation
FEE	:	Foreign Exchange Earnings
Fig.	:	Figure (Line Drawing)
FTA	:	Foreign Tourist Arrivals
GDP	:	Gross Domestic Product
GIS	:	Geographical Information System
GSDP	:	Gross State Domestic Product
HKR	:	Hyderabad Karnataka Region
Ibid	:	Ibidiem(Latin)= in the same place
ICOMOS	:	International Council On Monuments and Sites
ICT	:	Information and Communication Technology
Image	:	Satellite image
INR	:	Indian Rupee
ISRO	:	Indian Space Research Organisation
ITDC	:	India Tourism Development Corporation
INTACH	:	Indian National Trust for Art and Cultural Heritage

	:	Karnataka Ancient and Historical monuments and Archaeological Sites and Remains Act
Km	:	Kilo meters
KSTDC	:	Karnataka State Tourism Development Corporation
M	:	Meter
MOU	:	Memorandum of Understanding
N	:	North
No./nos	:	Number/Numbers
NASA	:	The National Aeronautics and Space Administration
NGO	:	Non Governmental Organisation
NMA	:	National Monument Authority
op.cit.	:	Opera Citato (Latin) = in the work cited
OUV	:	Outstanding Universal Value
p./pp.	:	Page/Pages
Pl./Pls.	:	Plate/Plates
RBI	:	Reserve Bank Of India
Rs	:	Rupees
S	:	South
STD	:	Sustainable Tourism Development
UK	:	United Kingdom
UN	:	United Nations
UNCTAD	:	The United Nations Conference on Trade and Development
UNESCO	:	The United Nations Educational, Scientific and Cultural Organization
UNWTO	:	World Tourism Organisation
USA	:	United States Of America
Viz.	:	Videlicet (Latin)=namely
Vol./vols.	:	Volume/volumes
W	:	West
WH+ST	:	World Heritage and Sustainable Tourism

ABSTRACT

Heritage Tourism in Karnataka with Special Reference to Tourism in Srirangapattana

Methodology:

The data for the present study is collected both from primary as well as secondary sources. This study employs qualitative research methods using interviews and discussion with local community, local authorities and other stakeholders. The site has also been visited and observed for identifying heritage resources and to explore the issues and challenges for sustainable heritage tourism development. Gazetteer and other governmental reports were also consulted.

A number of books, journals, periodicals and internet were also referred which provided the secondary data.

Structure of the Thesis:

This thesis is organised systematically in the form of seven chapters.

Chapter-I: Introduction:

This chapter focuses on providing basic information on the theme. As this study deals with Heritage tourism, this chapter introduces to the concept of tourism, provides an insight in to the world tourism scenario and Indian tourism scenario. Review of literature provides an overview of the earlier studies related to heritage tourism. This chapter also provides a brief introduction to the state of Karnataka and history of Mandya district.

Chapter-II: Heritage Resources of Karnataka:

As Heritage consists of two elements i.e., tangible and intangible, this chapter discusses the tangible heritage resources of Karnataka, where the man made heritage is considered for the study. Intangible heritage resources are cultural assets. Intangible heritage resources of Karnataka are listed. This chapter provides a database of both tangible and intangible heritage resources of Karnataka.

Chapter-III: History and Heritage of Srirangapattana:

For heritage tourism it is not only sufficient to know about the heritage resources but it is also essential to know the history of the place. It is important to note that the heritage resources in a historic town have evolved from the past events i.e., history. To provide an authentic experience in heritage tourism it is also necessary to understand the history and heritage of the site. With this view this chapter deals with brief history and heritage of Srirangapattana.

Chapter-IV: Tourist Attractions in and around Srirangapattana:

This chapter identifies the potential of Srirangapattana for tourism by studying about the built heritage, secular heritage and religious heritage structures. This Island town is replete with attractions which have the potential for tourism. Tourist attractions around Srirangapattana are also discussed in this chapter.

Chapter-V: Major Issues and Challenges for Sustainable Tourism Development in Srirangapattana:

This chapter identifies the major issues of tourism in Srirangapattana. It provides an assessment of the site with regard to its touristic infrastructure, status of heritage management and other challenges for sustainable tourism development.

Chapter-VI: Guidelines for Sustainable Tourism Development at Srirangapattana:

Tourism at heritage places can have both positive as well as negative impacts. After identifying the issues and the assessment of the site and understanding its potential and limitations, proper guidelines have been drawn for sustainable tourism development.

Chapter-VII: Conclusion:

The conclusion as well as the summary of the chapters from I to VI are given in this chapter. The conclusion provided in this chapter is based on the thorough analysis of issues and challenges for sustainable Tourism development at Srirangapattana.

A detailed Glossary and Bibliography is also provided at the end of the work.

CHAPTER-I

INTRODUCTION

Tourism-World Tourism Industry-Indian Tourism Scenario-About the Present study-Methodology-Structure of the Thesis-Review of Literature-Heritage Tourism-Heritage Tourism in India-Profile of Karnataka State-Mandya district-History of Mandya district-Prehistoric Period-Gangas-Cholas-Hoysalas-Vijayanagara Empire-Mysore Wodeyars -Haider Ali-Tipu Sultan-Notes and References

Tourism is one of the most dynamic industries. It has become one of the most important economic and social activities and the fastest growing industry of the World. As tourism has emerged as a key sector of the World economy, it has become a major force in global trade.[1]

Various contributors to the field of tourism have defined tourism in many ways since the early nineteenth century. Hunziker ad Krapf (1942), Robinson (1979), Bhatia (1983), and Smith (1998) have given various definitions for tourism. The United Nations World Tourism Organisation in 1994 defined tourism as comprising "the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes excluding the purpose of getting remuneration from within the place visited or long term change of residence".[2]

The tourism industry is a vast industry made up of business and organisations that provide goods and services to meet the distinctive needs of tourists. These businesses and organisations are related to virtually all areas of economy making tourism a very huge industry.[3] Today tourism is given the status of an industry.

Tourism sector is a major generator of employment. As a highly labour intensive activity, tourism and tourism support activities create a high proportion of employment and career opportunities for skilled, semi skilled and unskilled workers, particularly for poor, women and young workers. The tourism sector can be an important source of employment for many of the unemployed youth and consequently reduces the poverty in the society (UNCTAD, 2010).[4]

Many economies today are dependent upon tourism for foreign exchange earnings. It has the advantage of being a painless mechanism for transfer of resources from the high income countries to low income countries.[5]

1.1 World Tourism Industry:

Tourism has experienced continued growth and expansion in the past six decades. International tourist arrivals have increased from a mere 25 million in 1950 to a whooping 1087 million in 2013. In 2015 international tourist arrivals has increased to 1186 million. As per the long term forecast of UNWTO the international tourist arrivals is expected to reach 1.8 billion by 2030.

World Tourism is estimated to contribute 9% GDP through direct, indirect and induced impact. It creates 1 in every 11 jobs in the World and amounts to 6% of World exports. The number of domestic tourist World over is estimated to be 5 to 6 billion. In case of emerging economies the market share of tourism has increased from 30% in 1980 to 45% in 2015. International tourist arrivals in different UNWTO regions in 2015 are given in Table-1.1.

TABE-1.1: INTERNATIONAL TOURISM STATISTICS IN 2015

(in Millions)

Region	International Tourist arrivals (in millions)	Market Share (in %)
World	1,186	100
UNWTO Regions		
Europe	607.7	51.2
Asia and the Pacific	279.2	23.5
Americas	192.6	16.2
Africa	53.5	4.5
Middle East	53.3	4.5

Source: World Tourism Organisation, (UNWTO Tourism Highlights, 2016 Edition)

In 2013 for the first time ever in the history of World Tourism the international tourist arrivals Worldwide crossed the one billion mark. International tourist arrivals reached 1087 million Worldwide in 2013 with an annual growth of 5%. In 2015 it reached 1186 million. Europe received highest number of international visitors in 2015. Table 1.2 gives the details of top 10 countries of the World in terms of international tourist arrivals in 2015.

Tabe-1.2: Top Ten Countries of the World in terms of International Tourist Arrivals in 2015 (in millions)

Rank	Country	International tourist arrivals (million) in 2015
1	France	84.5
2	United States	77.5
3	Spain	68.2
4	China	56.9
5	Italy	50.7
6	Turkey	39.5
7	Germany	35.0
8	United Kingdom	34.4
9	Mexico	32.1
10	Russian Federation	31.3

Source: World Tourism Organisation (UNWTO) (UNWTO Tourism Highlights, 2016 Edition)

1.2 Indian Tourism Scenario:

From table 1.3 and 1.4 it is clear that during 2015 the number of Foreign tourist arrivals in India increased to 8.03 million compared to 7.68 million in 2014 with a growth rate of 4.5%. India, ranked 40th in the World in terms of International tourist arrivals. India consolidated its position by jumping from 41st rank in 2014 to 40th rank in 2015. India's share in International tourist arrivals in the world was 0.68% in 2015.

India accounted for 2.88% of tourist arrivals in 2015 in Asia Pacific Region improved from 12th rank in 2013 to 11th rank in 2015. Table 1.3 summarises India's position in International Tourism in 2015.

Table-1.3: India's position in International Tourism (2015)

Sl. No.	Description	Position
1.	Share of India in International Tourist arrivals	0.68%
2.	India's rank in International tourist arrivals	40th
3.	Share of India in Internationals Tourism receipts	1.71%
4.	India's rank in International Tourism receipts (As per RBI estimate)	14th

Source: India Tourism Statistics-2015, Ministry of Tourism, Govt. of India

Tabe-1.4: Summarises India's Tourism Position in Asia Pacific Region for the Year 2015.

Table-1.4: India's Tourism Position in Asia Pacific Region (2015)

Sl. No.	Description	Position
1.	Share of India in Tourist arrivals	2.88%
2.	India's rank in tourist arrivals	11th
3.	Share of India in Tourism receipts (US$)	5.03%
4.	India's rank in Tourism receipts (As per RBI estimate)	7th

Source: India Tourism Statistics-2015, Ministry of Tourism, Govt. Of India

The advanced economies of Europe, the America and Asia and the pacific constitute the major source market for international tourism. However, now-a-days as there is rising levels of disposable income many emerging economies are showing fast growth.[7]

Tourism Industry in India:

India is bestowed with a rich and diverse range of unique tangible and intangible cultural, natural and manmade tourism resources. From the point of view of tourism, India has a great competitive strength because of its ancient but yet living civilisation.[8]

India is known throughout the world for its unique cultural heritage. There is a vast array of protected monuments spread throughout the length and breadth of country. India has 35 World heritage sites. It has some of the greatest variety of fauna in the World. The country is a veritable shopper's paradise and the retail trade provides enormous forward and backward linkages through the economy.[9]

As per the Travel and Tourism competitiveness report, 2011[10] India has key strengths, linked mainly to cultural endowments.

Tourism as an economic sector in India has the potential to grow at a high rate and ensure consequential development of the infrastructure at the destinations. The travel and tourism sector in India is estimated to create 78 jobs per million rupees of investment compared to 45 jobs in the manufacturing sector for similar investment.[11]

Tourism is one of the largest sectors of service industry in the country along with construction. Women are benefited by tourism with its job and petty trade opportunities. Apart from this the tourism sector provides employment to a wide range of job seekers from unskilled to skilled.[12]

Tourism is a multi sectoral activity and it has the potential to stimulate other related sectors like Hospitality, Agriculture, Transport, Manufacturing, Education, Health, Banking etc.,

Tourism expenditure triggers a chain of reactions wherein the various related sectors supply goods and services. Tourist expenditure leads to consumption demand. This creates more employment and generates a multiplier effect on the economy. Thus development of tourism sector can bring about large scale employment generation. It can also lead to poverty alleviation. With the growth of tourism a lot of benefits will flow into the economy. These benefits are mainly in the form of

increased national and state revenues, business receipts, employment, wages and salary income, buoyancy in central, state and local tax receipts. All this leads to accelerated growth of economy and socio-economic development. Thus the vibrant tourism sector in India needs to be fully tapped and reaped to maximise its benefits.

As per the saying "terrorism divides and tourism unites", the ministry of Tourism, Govt. of India is promoting tourism as a major engine of economic growth and social integration. Today in the process of tourism development, the governments' role has been changed from that of a regulator to a catalyst. The foreign tourist arrivals in India during 2012 were 6.58 million and it increased to 6.97 million in 2013 with a growth rate of 5.9%. This growth of 5.9% is very vital because the growth rate in International tourist arrivals World over during 2013 was only 5%. As per the India tourism statistics compiled by ministry of tourism and Immigration Bureau, about 84.5% of foreign tourist entered India by Air route, while 14.8% by land and 0.7% by sea route.[13] The top 15 source markets for foreign tourist arrivals in 2015 in India is summarised in Table 1.5.

Table-1.5: Top 15 source markets for Foreign Tourist Arrivals (FTA's) in India in 2015

Sl. No.	Country	Foreign Tourist arrivals (in Millions)	Percentage
1.	USA	1213624	15.12
2.	Bangladesh	1133879	14.13
3.	UK	867601	10.81
4.	Srilanka	299513	3.73
5.	Canada	281306	3.50
6.	Malaysia	272941	3.40
7.	Australia	263101	3.28
8.	Germany	248314	3.09
9.	France	230854	2.88
10.	Japan	207415	2.58
11.	China (Main)	206322	2.57
12.	Russian Federal	172419	2.15

13.	Nepal	154720	1.93
14.	Singapore	152238	1.90
15.	Pakistan	124924	1.56
Total Share of top 15 countries		5829171	72.62
Others		2197962	27.38
Grand total		8027133	100.00

Source: India Tourism Statistics, 2015, Ministry of Tourism, India

Foreign tourist arrivals in India during past 10 years have recorded a consistent growth except for the year 2009,Where there was a negative growth. Foreign tourist arrival in India during the past ten years i.e. from 2005 to 2015 is given in table-1.6.

Table-1.6: Foreign tourist arrivals in India from 2005 to 2015

Year	FTA's in India (in Millions)	Annual growth (%)
2005	3918610	13.3
2006	4447167	13.5
2007	5081504	14.3
2008	5282603	4.0
2009	5167699	-2.2
2010	5775692	11.8
2011	6309222	9.2
2012	6577745	4.3
2013	6967601	5.9
2014	7679099	10.2
2015	8027133	4.5

Source: Bureau of Immigration, India[14]

Tourism is the most important sector in the country for foreign exchange earnings. As per the estimates of Ministry of Tourism the foreign exchange earnings from tourism in India during 2013 in terms of Indian rupees was 107671 crores as against 94487 in 2012. Thus foreign exchange earnings from tourism in India during

2013 over 2012 registered a growth of 14%. In terms of US dollars foreign exchange earnings from tourism in India during 2013 was US $ 18.445 billion as against US $ 17,737 billion in 2012 with a growth rate of 4.0%. The foreign exchange earnings from Tourism in India during 2000 to 2013 is summarised in table 1.7.

Table-1.7: Foreign Exchange Earnings (FEE) from Tourism in India in INR and US $ terms during 2000-2015

Year	FEE in £ terms		FEE in US $ terms	
	Crore (Rs)	% change over previous year	US $ Million	% change over previous year
2000	15626	20.6	3460	15.0
2001	15083	-3.5	3198	-7.6
2002	15064	-0.1	3103	-3.0
2003	20729	37.6	4463	43.8
2004	27944	34.8	6170	38.2
2005	33123	18.5	7493	21.4
2006	39025	17.8	8634	15.2
2007	44360	13.7	10729	24.3
2008	51294	15.6	11832	10.3
2009	53700	4.5	11136	-3.7
2010	64889	20.8	14193	27.5
2011	77591	19.6	16564	16.7
2012	94487	21.8	17737	7.1
2013	107671	14.0	18445	4.0
2014	123320	14.5	20236	9.7
2015	135193	9.6	21071	4.1

Source: Ministry of Tourism, Govt. of India

India ranked 16th in the world in terms of International tourism receipts during 2013. The same improved to 14th rank in 2015.

There is a spurt in tourism activities world over. This may be attributed to globalisation, modernisation, increase in disposable income and awareness created by the media. People travel not only within their country but also to distant parts for

various reasons. The motivation for travel varies from one person to another. Depending on the motivation for which a person undertakes tour different types of Tourism have been evolved. Among them Heritage tourism is one of the main types of tourism.

1.3: About the present Study :

Tourism is a common and popular word in every part of the World. It is one of the largest industries of the World. Tourism has grown substantially over the years and the international tourist arrivals in 2013 has crossed 1 billion mark. Depending on the purpose or motivation of travel, different types of tourism have evolved. Heritage tourism is one of the popular and a major type of tourism today in the World. Heritage is something which is passed on from one generation to other. Thus Heritage tourism is a leisure travel undertaken with the primary purpose of experiencing places and activities that represent the past. Heritage places attract tourist for its potential historic/cultural/natural assets. Heritage can be tangible or intangible. Both tangible and intangible elements attract potential visitors to a place. Heritage tourism can have positive as well as negative impacts on a site. Hence it is necessary to manage tourism in Heritage sites by devising a careful tourism plan. Using heritage resources for tourism should be planned and executed with care so that tourism becomes a vehicle of economic benefits to the local community as well as to the country which hosts the site. At the same time it also can contribute for heritage conservation.

Need for the Study:

There are very few studies relating to Heritage tourism in India. Most of the studies have concentrated on the potential of the site for tourism considering only the resources available. This study not only takes into account the heritage resources but also identifies various issues which a heritage site may have and also analyses the challenges for sustainable tourism development. Based on the study of the site suggestions/guidelines have been drawn for sustainable heritage tourism at the site.

Study Area:

The study area is Srirangapattana located in Mandya district of Karnataka state in India. Srirangapattana coordinates 12.41° N 76.7° E. It is a small historic town and is an oval shaped Island formed by the branching of river Cauvery.

Objectives of the study:

1) To focus on tangible and intangible heritage as a resource for tourism.
2) To analyse the major issues of tourism at Srirangapattana.
3) To discuss the role of stakeholders in sustainable heritage tourism development.
4) To formulate guidelines for sustainable tourism development at Srirangapattana.

Methodology:

The data for the present study is collected both from primary as well as secondary sources. This study employs qualitative research methods using interviews and discussion with local community, local authorities and other stakeholders. The site has also been visited and observed for identifying heritage resources and to explore the issues and challenges for sustainable heritage tourism development. Gazetteer and other governmental reports were also consulted.

A number of books, journals, periodicals and internet were also referred which provided the secondary data.

Structure of the Thesis:

This thesis is organised systematically in the form of seven chapters.

Chapter-I: Introduction

This chapter focuses on providing basic information on the theme. As this study deals with Heritage tourism, this chapter introduces to the concept of tourism, provides an insight in to the world tourism scenario and Indian tourism scenario. Review of literature provides an overview of the earlier studies related to heritage tourism. This chapter also provides a brief introduction to the state of Karnataka and history of Mandya district.

Chapter-II: Heritage Resources of Karnataka

As Heritage consists of two elements i.e., tangible and intangible, this chapter discusses the tangible heritage resources of Karnataka, where the man made heritage is considered for the study. Intangible heritage resources are cultural assets. Intangible heritage resources of Karnataka are listed. This chapter provides a database of both tangible and intangible heritage resources of Karnataka.

Chapter-III: History and Heritage of Srirangapattana

For heritage tourism it is not only sufficient to know about the heritage resources but it is also essential to know the history of the place. It is important to note that the heritage resources in a historic town have evolved from the past events i.e., history. To provide an authentic experience in heritage tourism it is also necessary to understand the history and heritage of the site. With this view this chapter deals with brief history and heritage of Srirangapattana.

Chapter-IV: Tourist Attractions in and around Srirangapattana

This chapter identifies the potential of Srirangapattana for tourism by studying about the built heritage, secular heritage and religious heritage structures. This Island town is replete with attractions which have the potential for tourism. Tourist attractions around Srirangapattana are also discussed in this chapter.

Chapter-V: Major Issues and Challenges for Sustainable Tourism Development in Srirangapattana

This chapter identifies the major issues of tourism in Srirangapattana. It provides an assessment of the site with regard to its touristic infrastructure, status of heritage management and other challenges for sustainable tourism development.

Chapter-VI: Guidelines for Sustainable Tourism Development at Srirangapattana

Tourism at heritage places can have both positive as well as negative impacts. After identifying the issues and the assessment of the site and understanding its potential and limitations, proper guidelines have been drawn for sustainable tourism development.

Chapter-VII: Conclusion

The conclusion as well as the summary of the chapters from I to VI are given in this chapter. The conclusion provided in this chapter is based on the thorough analysis of issues and challenges for sustainable Tourism development at Srirangapattana.

Scope of the Study:

Both, the central and state governments are committed to promote tourism in the state of Karnataka. But still it has not reached the level of expectation. Efforts should be made to analyse the issues and challenges for tourism development at heritage sites. At the same time it is necessary to make the heritage sites in the state more appealing for both domestic as well as foreign tourist. This study attempts to understand the history, heritage resources of Srirangapattana and in light of which various issues of tourism have also been studied. This study provides guidelines for sustainable heritage tourism development. Such guidelines are necessary in order to maintain the integrity of the heritage sites and to ensure that attractions are protected. Sustainable heritage tourism development also benefits the local community and the destination by providing economic benefits. This work hopes to play an important

role in future development of sustainable heritage tourism in similar heritage destinations.

Limitation of the study:

The term Heritage has three connotations i.e. natural, manmade and cultural. In this study built heritage and cultural heritage are discussed in detail rather than natural heritage.

1.4-Review of Literature:

Heritage Tourism:

Heritage tourism is the main form of tourism in many countries across the world. As per UNESCO[15] "Heritage is our legacy from the past, what we live with today and what we pass on to future generations".

Hewison in 1987 defines heritage tourism as "the phenomenon in which the cultural, historical and ethnic components of a society or place are harnessed as resources to attract tourists as well as develop a leisure and tourism industry".[16]

"Cultural heritage tourism has gained a substantial attention in the tourism industry in recent years."[17]

"Heritage tourism refers to leisure travel that has as its primary purpose the experiencing of places and activities that represent the past. Heritage sites provide the tangible links between past, present and future".[18] Heritage is the buzz word of the1990's [19]. Heritage is regarded as one of the most significant and fastest growing components of tourism.[20, 21].

According to several workers like Green wood, 1982; Klieger, 1990; Weiler and Hall 1992; Williams 1998; Heritage tourism is perceived as a type of tourism in which tourists may learn about, witness and experience the cultural heritage of a destination.[22]

According to Zeppel and Hall (1992) "Heritage tourism is a form of speciality travel, based on nostalgia of the past and the desire to experience diverse cultural landscapes".[23]

"Heritage tourism is an economic activity that makes use of socio-cultural-economic assets to attract tourists and visitors".[24]

"Cultural heritage tourism is travelling to experience the places and activities that authentically represent the stories and people of the past and present. It includes historic, cultural and natural resources".[25] All societies have and have had, a relationship with their past.[26]

The World Tourism Organisation (UNWTO) 1992, [27] defines heritage tourism as "an immersion in the natural history, human heritage, arts, philosophy, and institutions of another region or country".

"Heritage tourism is seen as a way to bolster struggling urban economies and redevelop municipal spaces".[28]

Many elements such as religion, political ideology, historic memories, myths, Art and Architecture symbols and traditions make up national identity. Among these different elements heritage is very important.[29]

"The 21st century is arriving with a change in tourism patterns. People are seeking to find the way to communicate with their roots and their past and the main way to reach these needs is through heritage tourism and this can offer tourist the opportunity to portray the past in the present."[30]

According to Poria et. al.,[31] heritage tourism is a sub group of tourism, in which the main motivation for visiting a site is based on the place's heritage characteristics according to tourists' perception of their own heritage.

"Heritage tourism covers the education and research based tourism activities at historic buildings and monuments, the sites of important past events like battles, traditional landscapes and indigenous wild life, language, literature and music and art, traditional events and folklore practices, traditional life styles including food, drink and sports".[32]

"The main focus of heritage tourism development is to boost the local economy and improve the standard of living of the host population by attracting

tourists to the destination and to disseminate heritage knowledge to them and in the mean time protecting the monument against destruction."[33]

The relationship between heritage and tourism is well documented by various workers. The high cost involved in the conservation of cultural heritage make the revenue from tourism indispensable. The perceived mutual benefit drive both sectors towards common economic goals and towards generating income for the local community while simultaneously supporting the preservation of its culture".[34]

"Heritage tourism involves travel to sites that in some ways represent or celebrate an area, community or people's history, identity, or inheritance. Heritage tourism also gives people the opportunity to understand others. Where they live, their history, how their society evolved over time and how and why they preserve their identity to upload their honour, prestige and pride for their traditions and culture".[35]

According to Timothy[36] pilgrimage is the earliest form of heritage tourism. Heritage properties and living cultures are among the most popular attractions. Further Timothy assumes that a majority of tourist attractions and destinations in the World today are based on elements of cultural heritage.

Several workers have defined heritage tourism in different ways. The common element in all the definitions is the use of past. Economic benefits of heritage tourism are also well documented through numerous studies. Economic dimension of heritage tourism gives rise to the elements of demand and supply.

The growth spurt of the heritage tourism is mainly attributed to its potential to generate economic benefits.[37]

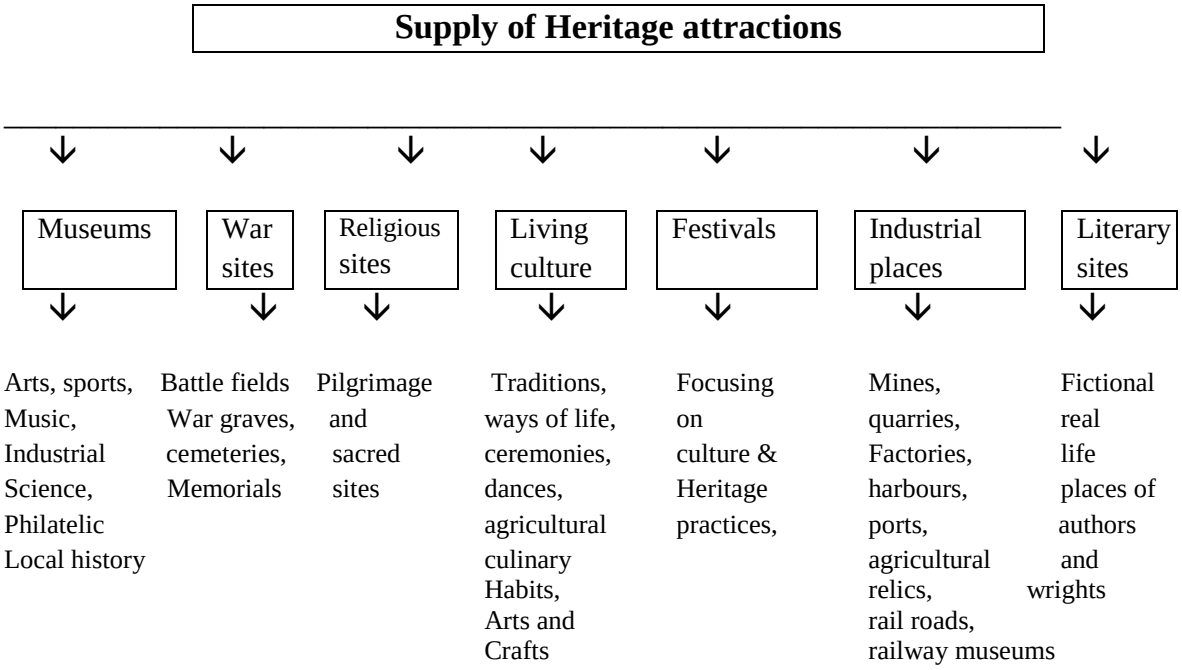


Fig-1.1: Heritage attractions

Source: Adopted from Timothy and Boyd, 2003[38]

The international council on monuments and sites (ICOMOS) defines heritage as a broad concept that includes both tangible as well as intangible assets. The tangible assets include natural and cultural environments, encompassing landscapes, historic places, sites and built environment. The intangible assets include collections, past and continuing cultural practices, knowledge and living experiences.[39]

Cultural and heritage tourism represent a major area of growth in the special interest tourism market. Cultural and heritage tourism resources including museums, art galleries, historic theme parks, heritage sites and arts festivals. However, despite the tourist popularity of visiting heritage sites and participating in cultural activities, relatively little detailed attention has been given to the cultural and heritage tourism phenomenon.[40] Visiting historical and archaeological sites is a popular tourist activity among tourists in the world. Heritage sites are attractive destinations for visit in almost every country for that reason the importance of heritage tourism is increasing day by day.[41]

"Cultural and historical attractions are principal factors generating tourism trips and this has spurred the growth of a large heritage industry."[42]

Poria et.al[43] have studied the motivations of visitors to a heritage, site and have also focused on the relationship between tourists perception of a site relative to their own heritage. Giannakopoulou and Kaliampakos have studied the possible social benefits arising from protecting the traditional architecture in mountain village of Sirako. They have also examined the perceptions and attitudes of both residents and visitors towards heritage protection and conclude that both are willing to pay for heritage protection. This willingness is more with the tourist and this directly increases with length of stay of the tourist at the site.[44]

Abdelkader Ababneh has focussed on the ways in which values and value based management in current heritage management are managed and interpreted to the public. Whether it is done in fair manner.[45]

Ashworth and Tunbridge have studied the heritage planning and management in selected cities of central Europe. In this study they have found that abrupt economic and political transition and reorientation of the countries of central Europe have led to many equally abrupt change in the content and management of urban heritage throughout the region.[46]

Gabriel Cristian Sabou has studied about the applications of GIS in heritage tourism management. This study reveals that GIS applications are useful in decision making process in tourist destination management. It also indicates that heritage tourism may be promoted with the help of GIS based applications.[47]

The main objective of heritage tourism is heritage conservation and local development. The word 'development' has diverse meanings and concepts. It can be interpreted in various ways by different individuals.

The term is associated with positive social change. It aims at moving forward to a better situation than the present one. It propagates better livelihood for the community or society from one level of growth to another level.[48]

Daniel Barrera Fernandez et.al.[49] have analysed various approaches which focus on maintaining a balance between heritage preservation and tourism promotion in the light of selected international agreements related to heritage or tourism.

Global code of ethics for tourism[50] (UNWTO, 1999) states that "tourism policies and activities should be carried out with respect for the artistic, archaeological and cultural heritage. It pays particular attention to protection and restoration of monuments, shrines and museums with the aim of opening these places to tourist visits. In addition, the code intends to promote public access to privately owned monuments and religious buildings".[51]

"Tourism has been a significant driving force for economic development in towns. Its effects on physical, social and cultural environment are more obvious in historic settlements which become destinations for their established values and distinct qualities. Tourism is an industry that requires careful planning and management to preserve the local characteristics of places and minimise possible damages created by the common effect of homogenisation that comes with tourism development."[52]

Noha Nasser[53] has focussed on the dichotomy of heritage conservation and development in historic towns. He has analysed the conflicts between conservation, heritage and tourism and advocates a sustainable approach to management and planning in heritage destinations based on community and culture led agenda.

The growing interest in cultural resources boosts the economy in culturally rich destinations. This provides the tourism industry with challenges of managing heritage facilities and attaractions.[54]

Tourism's role in heritage conservation, economic benefits and promotion of urban services have been recognised by ICOMOS.[55]

"Historical sites now feature strongly as sites of visitation. However, such sites are often connected with historical events, which are sensitive to visitors and thus highly contentious when utilised in the development of tourism."[56]

Robert Maitland[57] has examined tourism planning and management strategies in Cambridge, UK over 25 years to explore its long term effect in management and development of tourism in historic cities.

"Tourism of course, is an important way of using heritage. It is beyond question that such use must be "intelligent", that is compatible with the physical condition of the heritage itself, but also compatible with the environment, in the broad sense-physical, economic, social, cultural in which the heritage is placed."[58]

"Heritage is a comprehensive concept that consists of many diverse values like cultural, natural, historical, architectural, archaeological and geological values. Heritage is a mirror of different ways of lives and habits, in other words, different cultures and eras of the mankind and the society they live in. A well preserved heritage enables communities to lean about their cultural history truly and chronologically. After the World War-II, the world has seen a gradual increase in technology and urbanisation resulting in a series of threats to heritage; social, environmental and economical. Because of migration and industrialisation population density between rural areas and cities differ greatly. Globalisation changed people's lives in an undeniable way, a way that is mostly stereotyped. These kinds of facts pose a great threat to intangible cultural assets. Heritage is not a renewable resource; therefore it should be conserved in the most efficient way. The word 'preservation' has existed from the beginning of the very early times of human history, but for its definition. Until recently preservation is nearly equal to just protecting the physical assets, but now it is seen as a clear fact that when trying to protect heritage national, social, cultural and economical aspects of the protection process should be taken into account. It aims to conserve, use and develop the heritage and to sustain its values and significance by giving the heritage a compatible use."[59]

Ashworth and Bruce[60] have examined the paradoxical relationship between tourists and town walls in the context of walled town tourism. According to them walled towns may be paradigm cases for historic towns as attractions for heritage, urban and cultural tourism.

Hughes and Carlsen[61] have explored critical success factors required for cultural heritage tourism operation and how they relate to commercial focus.

According to them cultural heritage tourism places presenting highly commercialised products tended to meet the criteria for achieving a greater number of critical success factors than their less commercialised counterparts.

Aylin Orbasli has discussed historic towns as an attraction. "Historic buildings their associated relics, the morphological pattern of streets and spaces and historical associations have all become tourist resources of the historic town. Alongside a host of well known and even world famous historic towns are a growing number that are being specifically developed for the historic town market. A combination of architectural style and social significance creates for each town a distinctive 'character'. Historic towns are valued most for their special character; a physical link with the past and the continuing tradition of a lived in environment".[62]

"The historic and cultural resources associated with people, events or aspects of a community's past give that community its sense of identity and help tell its story. These resources are the most tangible reflections of a community's heritage. History can and should be used as a selling point for a community. The recognition of an area's historic resources can bring about neighbourhood revitalization, increased and sustainable tourism, economic development through private investment, and citizenship building. When communities travel related entities partner with public or private organisations, the historic, cultural and natural resources are more effectively promoted to meet the heritage traveller's desire for an integrated and enriching experience."[63]

"Heritage tourism development should find the fit between community needs and tourism needs and, at the same time, maintain a community's unique character."[64]

Four basic steps for heritage tourism are envisaged by National Trust for Historic Preservation, USA. These basic four steps are: [65]

Step-1: Assessing the potential:

In any heritage area it is necessary to assess its potential for heritage tourism. This assessment can be guided by taking into consideration the five areas like, attractions, visitor services, organisational capabilities, protection of resources and marketing. This helps in identifying and listing the resources, evaluating their

potential, quality and level of service. This provides a base line data and helps in making key decisions for the development of Tourism program.

Step-2: Plan and Organise:

Good use of human and financial resources is necessary for sustainable heritage tourism. It is necessary to organise stakeholders and to build a consensus for building heritage tourism.

Step-3: Prepare, Protect and Manage:

The historic resources need to be preserved and protected. A heritage resource management plan should be developed. A well managed heritage tourism program should be devised.

Step-4: Marketing for Success:

Available marketing resources should be used most effectively and the same time a new marketing plan should be evolved to draw tourist and money into the community.

There are two benefits of heritage tourism as expected by the community. First, the heritage tourism development leads to heritage conservation. Second heritage tourism development is seen as a means of economic benefits.[66]

K.A.Aziz and F.Z.Abdullah have examined the condition of various resources available in Kota Lama Kanan, Kaula Kangsar, and Perak in Malaysia with the aim of finding out the possible cultural heritage that can be preserved, developed and offered to tourists.[67]

Heritage tourism in India:

India has a long history of about 5000 years. It is culturally rich and diverse. It represents one of the important civilizations of the World. Heritage Tourism in India has a special bearing because of its diversity and rich cultural past.

Shankar, S, 2015 has studied the scope of heritage tourism in India and is of the opinion that it can help shape our society.[68]

As per the study conducted by Allchin, 1969, India has a vast potential for cultural tourism. He further says that India is a large and populous country with a great past and a great tradition. As such it can be ranked as one of the great civilisations of the World. All tourism in India involves an element of culture and hence is potentially cultural tourism.[69]

Cultural tourism is the predominant factor behind India's meteoric rise in the tourism segment in recent years, because from time immemorial, India has been considered the land of ancient history, heritage and culture.[70]

"India's culture is deeply rooted in a pluralistic ethos of age old history providing creative expression, value sustenance and belief patterns to society. India also occupies an important place on the cultural map of the World.[71]

Joshi, M. 2014 has studied the impacts of cultural heritage tourism at Ajanta Caves and its surrounding regions in Western India.[72]

India has got the world's longest continuous civilisation. India's rich cultural heritage is reflected in the form of its philosophy, religion, rituals, festivals, languages, literature, art-architecture, music, dance etc.,[73]

"India is endowed with a rich cultural legacy of art and architecture. The numerous beautiful temples and other monuments bear testimony to the rich Indian cultural heritage of art and architecture. The Ajanta and Ellora Caves in Maharashtra, the Khajuraho temples in Madhya Pradesh, Konark temple,Shore temple at Mahabalipuram in Tamilnadu and the Taj Mahal in Agra are some of the beautiful monuments that reflect the rich architectural heritage of India. Indian handicraft is another form of art that has made a mark among tourists in India. Every region in India has a unique art form attached to it."[74]

Subrata Paul and Souvanic Roy have studied about promoting Tourism as a strategy for Heritage Conservation in Murshidabad, a historic town in North India. The study focuses on the relationship between Tourism and heritage conservation, the issues there in at Murshidabad and also suggests possible policy implications.[75]

"Heritage tourism in India has been portrayed mainly as restoring old havelis, palaces and buildings. After restoration it is converted as a resort and it is offered to tourists. This concept is widely popular in state like Rajasthan. Cities or sites which stood once as the symbol of political power and might lost its glory with the passage of time and at present these monuments just maintained but many such monuments still face threats from degradation and encroachment. Foreign tourists as well as Indian tourists throng to important historical sites during the peak seasons. These monuments contribute immensely to the tourism development of India."[76]

Sofique and Prosenjit Ghosh have studied tourist satisfaction with cultural heritage destinations in India, with special reference to Kolkata, West Bengal. They emphasise that the "identification of tourist's characteristics and an investigation of the relationship between the attribute's and tourist's satisfaction are needed. They are of the opinion that such a study will help tourism practitioners and planners to understand and formulate better strategy and planning for cultural heritage tourism."[77]

Hasan M and Jobaid have studied Heritage tourism marketing in Bangladesh. According to them marketing plays an important role in Heritage tourism to attract tourists to the destination.[78]

Bhaduri and Anjaneya Swamy have studied the role of events in protection and maintenance of heritage symbols of Odhisha and the linkages between events and heritage monuments of Odisha. They are of the opinion that events play a crucial role in positioning Odisha as a premier heritage tourism destination.[79]

"Tourism, Heritage and Conservation are emerging as a major pillar of economic development and employment generation. Promotion of sustainable tourism entails creating an opportunity to portray the past in the present through effective conservation and protection of religious and historic places, preservation of natural habitat, and development of strategic tourism infrastructure. Heritage management planning to achieve a balance between the tourist usage and preservation has become a prior requirement in tourism development as people are seeking to learn and communicate with their roots and their past. In short, to develop and manage tourism, a multi dimensional approach is needed to strengthen the institutional capacity,

engage with multiple stake holders and establish appropriate protocols and systems."[80]

Singla M, has studied the socio cultural impacts of Tourism in Jaipur. The author has focussed on socio cultural impacts of cultural and heritage tourism as perceived by residents. The author concludes that though the host community of Jaipur perceived tourism development from both positive as well as negative perspective, the dominant view represented an optimistic view.[81]

Chand M, has assessed the residents' perceived benefits of heritage and their support for sustainable heritage tourism development in pragpur heritage village in Himachal Pradesh. Many residents perceived a set of common benefits. Understanding residents' perception of the benefits of heritage tourism is important as it helps in sustainable tourism development.[82]

1.5: Profile of Karnataka State:

The state of Karnataka has a long history of more than 3000 years. With an antiquity that dates back to Palaeolithic age (which dates back to 50,000BC). The state has also been home to some of the most powerful empires of ancient and medieval India.[83]

Karnataka is located in the southern part of India. It is the seventh largest state in terms of area and occupies 5.83% of the total geographical area of India. As per 2011 census Karnataka has a population of 6.11 crores making it eighth largest state in terms of population.[84]

The state is located between 11^0 30' and 18^0 30' N latitude and 74^0 15' and 78^0 30' E longitude. The state is bounded by Goa in the North-West, Maharashtra in the North, Andhra Pradesh in the East, Tamilnadu in the South and south-east and Kerala in the South-West. Bangalore is the capital of the state.[85]

The state of Karnataka was established in the year 1956, under States Reorganisation Act. The state was called originally as State of Mysore but was later renamed as Karnataka in 1973. The state enjoys some of the highest growth rates in terms of state GSDP. The state is spread across an area of 191,791 square kilometres

and has 4 revenue divisions and 30 district head quarters. The major cities of Karnataka are Bangalore, Mysore, Mangalore, Hubli-Dharwad, and Gulbarga.[86]

Karnataka has representative of all types of topography-high mountains, plateaus, plains and coastal region. Physiographically Karnataka forms a part of two well defined macro regions of the Indian Union-The Deccan plateau and coastal plains.[87] The state has four physiographic regions namely:

1. Northern Karnataka Plateau: Comprises of districts of Belagavi, Bidar, Vijayapur, Bagalkot, Kalaburgi and Yadgir. It is largely composed of Deccan trap.

2. Central Karnataka Plateau: Covers the district of Bellary, Chickmagalur, Chitradurga, Davanagere, Dharwad, Gadag, Haveri, Raichur, Koppal and Shimoga.

3. Southern Karnataka Plataeau: covers the districts of Bengaluru, Bengaluru rural, Hassan, Kodagu, Kolar, Mandya, Mysuru, Chamarajanagar and Tumakuru. This region largely covers the area of the Cauvery river basin lying in Karnataka.[88]

4. Coastal Region: The coastal region of Karnataka is about 320 kms. long. It lies between Western Ghats edge and the Arabian Sea. This region is Picturesque and blessed with nature's bounty. The districts of Uttara Kannada, Dakshina Kannada and Udupi lie in this region.

"Karnataka is situated on the western edge of the Deccan plateau. This land of fragrance has all the ingredients of a great holiday. Its variety lies in the relaxed length of the Arabian Sea coastline, Majestic Deccan Rock to thick lush tropical forests, silk and sandal wood, an incredible variety of rare species of flora and fauna, a rich culture and heritage, forts, palaces, ruins, ornate temples and pilgrim centres and hill resorts. This miniature Indian state has plenty to offer and rightly poised to be one of the best global tourist destinations of the world in the coming years."[89]

The state of Karnataka is one of the most progressive states in the country. Through various initiatives and policies the government is focussing on development

of trade and service sectors. The state is ranked 4th as popular domestic tourist destination in the country and is the 3rd preferred destination for attracting investments (2014) in the tourism sector.[90]

In terms of tourism resources Karnataka has lot to offer. Apart from architectural marvels and rich cultural heritage it has diverse visitor attractions like pilgrimage centres, beautiful beaches, wild life, eco tourism, wellness tourism, adventure tourism.[91] Among the wellness tourism Ayurveda and Yoga are emerging as popular pursuits. More than 5000 foreigners are visiting Mysore annually with the sole purpose of learning Yoga.

Karnataka has progressed on several fronts. The high concentration of information technology (IT) industries in the capital city of Bangalore has made it to be called as the 'Silicon Valley of India.'

Table-1.8: Fact File of Karnataka

Geographical Area	191,791 sq. Km.
Coast line	320 kms.
Districts	30
Capital	Bangalore
Population (2011 census)	60.11 Crore
Population density	3.19 sq. km.
Literacy rate	75.4%
Official language	Kannada
Climate	Semi tropical
Total forest area	43, 356.47 sq. Km.
Important Crop Exports	Coffee, Tea, Mango
Traditional Products	Coffee, Silk, Sandal wood, incense sticks, ivory carving, inlay work, Lacquer ware.
Major cities	Bangalore, Mysore, Hubli, Mangalore, Belgaum
Best time to visit	Year round

1.6 Mandya district :

Mandya district lies in the southern part of Karnataka. The district lies between 76^0 19' and 77^0 20' East Longitude and 12^0 13' and 13^0 04' North Latitude. It is bounded on the north by Hassan and Tumkur districts on the east, by Tumkur and Bangalore districts on the south by Mysore and on the West by the districts of Hassan and Mysore. Mandya district includes 7 taluks. The total geographical area of the district is 4,98,244 hectares. More than half of the land area of the district is under agriculture. Mandya city is the district head quarters and is easily accessible as it lies on Bangalore-Mysore Highway. Mandya is about 100 kms. from Bangalore and around 40 kms. From Mysore.[92] Mandya has been identified as a major agricultural district. Sugarcane and paddy are the prominent crops that are grown in the area. Mandya district also hosts a number of tourist places. The major rivers of the district are Cauvery, Hemavathi, Shimsha, Lokapavani, Veeravaishnavi, Paschimavahini. The total population of the district is 18,08,680 (2011 census). It is popularly called as "Sugar and Paddy bowl" of Karnataka.

History of Mandya District:

Mandya district being one of the smallest districts of Karnataka has its own history and cultural identity. The ancient history of this district can be traced back to Stone Age. Several dynasties like Gangas, Rashtrakutas, Cholas, Hoysalas, Vijayanagara Kings, Mysore Wodeyars, Hyder Ali, Tipu Sultan and Britishers have ruled the place in different time periods.

Origin of the Name:

Mandya district, like other districts of Karnataka takes the name from the district head quarters. According to mythology the place Mandya seems to have been known as 'Vedaranya' and later as 'Vishnu pura'. According to myths and legends, the area on which the present Mandya town is situated was a thick forest during Krithayuga and a sage Mandavya performed penance at the place and built a temple and consecrated the idol of Janardhana or Varadharaja. It is believed that Mandavya, with the power of his penance taught Vedas to the animals in the thick forest, hence the name 'Vedaranya'. According to another story in the Puranas, during Dwapara

Yuga, a king by name Indravarma, had come to this place desiring to have children and had undertaken religious worship. He had begotten a child. He named his successor as Somavarma. Later Somavarma converted that area into agrahara and built a fort. He named that as 'Mandevemu' or 'Mandya'. It is opined that Mandeya of the past has become 'Mandya'. As per the sthalapurana, the place got its name Mandeya from sage Mandavya.[93]

Prehistoric Period:

Early Stone Age implements have been found at Hangarahalli, in Mandya district. Primitive settlement is found at Maralahalli Bechirak, 2 kms. away from Hullamballi village in Malavalli Taluk. It has been identified as the first human settlement in the district. Archaeologist K.R.Srinivasan, has reported in the Survey of South Indian Megalithic, about the presence of Megalithic burial sites and circular stone formations from Halagur in Malavalli taluk of Mandya district. Archaeologist Robert Bruce Foote has conducted explorations and has excavated the remains of the Neolithic and Megalithic age implements found in the surroundings of Kuntibetta in Pandavapura taluk of the Mandya district. Robert Bruce Foote was the first man to find out prehistoric antiquities at Mandya district in 14th December 1905 and published in his book 'Indian prehistoric and protohistoric antiquities in 1916. Thus Kuntibetta is a prehistoric site of Mandya district. Rangaraju N.S has conducted explorations on the back waters of Tonnur lake with the help of local people and found few disturbed megalithic burials at Sanaba.in one of the cap stones of the megalithic burial, he discovered three human figures which have been published.[94] He has also explained that, this kind of human figures in megalithic burial is unique and so far, no where it is seen in South India.

Dr.Vasantha R, also in Melukote of Pandavapura taluk has collected Neolithic and Megalithic antiquities in low pink granitic hillock.[95] After Robert Bruce Foote, Dr.Ramadas Reddy has conducted an extensive field study at Kuntibettaand collected good number of prehistoric antiquities and also early historic pottery pieceswhich belong to Shatavahana period. On the banks of the river Cauvery, Dr.C.Mahadev has collected upper paleolithic blades and burins which was a major discovery of paleolithic tools in Mandya district in general and Srirangapattana in particular.

Further few students of Kannada University, Hampi have also conducted good field work and have collected Paleolithic hand axe and other antiquities. That means, the Cauvery river valley culture in Mandya district has good continuous prehistory and historic period evidences.

The various rulers who have ruled over Mandya are, [96]

Gangas:

Central and southern parts of old Mysore state, including Mandya district and parts of Cauvery basin was ruled by Gangas of Talakad. During their period this region was known as Gangavadi. Around thirty three Ganga kings have ruled Gangavadi.

Cholas:

Talakad the capital of the Gangas was captured by Cholas under the command of Rajendra Chola, son of the reigning King Rajaraja Chola, during Rakkasaganga's time somewhere around 1004 A.D. Rakkasaganga continued to rule as feudatory of the Cholas. The whole region was under the rule of Cholas for about 100 years.

Hoysalas:

Cholas were driven out of Mysore when Hoysala king Bittideva (Later came to be known as Vishnuvardhana) in 1117 A.D retook Talakad. The capture of Talakad was affected by his general Gangaraja. To commemorate this victory of Hoysalas , Vishnuvardhana constructed a temple called Keerthinarayana and he also got the title "Talakadugonda". Hoysalas ruled over the region till about 1346 A.D. Later Hoysala kingdom was annexed to Vijayanagara empire.

Vijayanagara Empire:

Srirangapatna was captured in about 1495 A.D. by Vijayanagara rulers. Raja Wodeyar took possession of Srirangapattana from Tirumalaraya-II in about 1610 A.D.

Mysore Wodeyar's dynasty:

Raja Wodeyar (1578-1617 A.D.) took possession of Srirangapattana from Tirumalaraya and made Srirangapattana as his capital. He extended his kingdom. The list of Wodeyar rulers after Raja Wodeyar- I is as follows:

1. Chamaraja Wodeyar-V (1617-1637)
2. Immadi Raja Wodeyar (1637-1638)
3. Kantirava Narasaraja Wodeyar - I (1638-1659)
4. Devaraja Wodeyar (1659-1673)
5. Chikkadevaraja Wodeyar (1673-1704)
6. Kantirava Narasaraja Wodeyar-II (1704-1714)
7. Krishnaraja Wodeyar-I (1714-1732)
8. Chamaraja Wodeyar (1732-1734)
9. Krishnaraja Wodeyar-II (1734-1766)
10. Nanjaraja Wodeyar (1766-1770)
11. Bettada raja Wodeyar-VII (1770-1776)
12. Khasa Chamaraja Wodeyar – VIII (1776-1796)
13. Krishnaraja Wodeyar-III (1799-1831)
14. Chamaraja Wodeyar- IX (1881-1894)
15. Nalvadi Krishnaraja Wodeyar (1895-1940)
16. Jayachamaraja Wodeyar (1940-1950)

Haidar Ali:

Haidar Ali confined Krishnaraja Wodeyar-II in his own palace and began to rule the region from 1761.

After the death of Krishnaraja Wodeya-II, his son Nanjaraja became the king. But Haidar Ali induced Nanjaraja to retire and made himself the defector ruler of Mysore. He began to extend the kingdom by conquering the territories of the neighbouring chiefs. Haider Ali died in 1782.[92]

Tipu Sultan (1782-1799):

After the death of Haidar Ali in 1782, his son Tipu Sultan started ruling the region. Tipu called himself Sultan. He removed the royal family of Wodeyars to a mean dwelling. Tipu Sultan ruled for 17 years. He took part in first and second Mysore War. The combined armies of the British, the Nizam and the Marathas overran the territories in 1791 and Lord Cornwallis crossed over to the Island by the Ganjam ford and bombarded the eastern walls of the fort.

Tipu was forced to sign the treaty of Srirangapatna and surrender his two sons as hostages for the payment of a heavy indemnity. Tipu died on 4th May 1799 when the British Army with the allied forces of the Nizam and the Marathas marched upon Srirangapatna and attacked the Island.[97]

After the death of Tipu, his Highness Sri Krishnaraja Wodeyar was placed on the throne of Mysore with Purniah (Revenue Minister of Tipu) as the Dewan on 30th June 1799.[98] From that time Mysore became the capital of the rulers. Srirangapttana became the property of British East India Company and British troops were kept in the Srirangapattana fort. In 1831, British took over the administration of Mysore territory from Krishnaraja Wodeyar-III for alleged misgovernment. Again in 1881, the territory was handed back to Wodeyars. But then Krishnaraja Wodeyar-III had died. His adopted son Sri Chamarajendra Wodeyar - X was recognised as his heir to the throne. Chamaraja Wodeyar ruled the state from 1881 to 1894. He was an enlightened ruler. He died of diphtheria at Calcutta in December 1894. Sri Krishnaraja Wodeyar-IV, the heir apparent was only 10 years old at that time. Hence Maharani Kempananjammanni was appointed as the Regent. In 1902 Krishnaraja Wodeyar-IV

was invested with full ruling powers. He ruled for 39 years. He is known as the "Creator of Modern Mysore". He died in August 1940. He was succeeded by Sri Jayachamaraja Wodeyar, who was the last ruler of Mysore state.

Places of interest in Mandya District

Apart from Srirangapattana there are many other interested places which are of equal or lesser interest from the point of tourism and which can also be developed and improved for further extension of Tourism. As I have explained earlier in these places many tangible and intangible heritage value is more along with historic importance. They are Pandavapura, with Kuntibetta also called as French Rocks with 25 French people burials.[99] Krishnaraja Sagara Dam with Brindavan gardens is a World famous tourist attraction.[100] Other than this Ranganathittu,[101] Melukote,[102] Tonnur,[103] Nagamangala,[104] Basaral,[105] Hosaholalu,[106] Kikkeri,[107] Govindanahalli,[108] Hosabudanur,[109] Maddur,[110] Kambadahalli,[111] Hemagiri,[112] here Hemavathi river dam and water fall is a beautiful place. Sugar town Mandya and other places can be improved to convert Mandya District in to an attractive tourism district with good atmosphere and there is no much pollution of weather, because there are no much bigger industries except Sugar production industries.

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CHAPTER – II

HERITAGE RESOURCES AND DEVELOPMENT OF TOURISM IN KARNATAKA

Introduction-History of Karnataka-Tangible Heritage of Karnataka-Important Heritage destinations of Karnataka-Important Pilgrim Centres of Karnataka-Museums-Intangible heritage of Karnataka-Folk arts -Music in Karnataka-Mysore Painting-Handicrafts of Karnataka-Mysore Dasara-Cuisine of Karnataka-Tourism in Karnataka-Heritage Tourism in Karnataka-Tourism Policy of Karnataka and Heritage Tourism-Notes and References.

2.1 INTRODUCTION:

Our Heritage is a precious asset and it cannot be renewed. Therefore a clear understanding of the Heritage resources of the place is vital for its preservation and conservation. Heritage resources may be tangible or intangible.

Both tangible and intangible heritage can serve as a resource for Tourism. According to Ho, S.Y., and Mc Kercher, B., "In theory, treating cultural heritage assets as products for tourism consumption is reasonable and logical"[1]. When the local community clearly understands the value of its heritage resources, they start taking pride about this invaluable asset, and this motivates them to conserve these resources and also to inculcate good stewardship.

All the heritage resources cannot be used in formulating a heritage tourism product. The heritage resource has to be selected with care for the purpose of tourism presentation.

HO, S.Y, and Mc Kercher B, caution that "exploiting heritage resources for tourism purpose, if not managed properly and cautiously may commercialize, trivialize, and standardize the intangible cultural meanings"[2].

Many studies have focussed on the overuse and under use of heritage resources in Tourism. In a study conducted by ICOMOS, 2000[3] and Shackley, 1998[4]

it has been stated that over use of a heritage resource can degrade its physical nature, damage tangible and intangible values and can lead to decreased visitors experience.

Many destinations are today focussing on developing suitable Heritage Tourism products based on their distinct tangible and intangible heritage resources so that they can provide a distinct experience to the tourist.

In this backdrop, in order to develop Heritage tourism in the state of Karnataka, it becomes important to have a clear understanding of what heritage products the state can offer to the tourist based on its tangible and intangible heritage resources. The information about tangible and intangible heritage resources of Karnataka are lacking. The available information is scattered and it do not provide exhaustive information. This chapter provides an overview of Tourism in Karnataka, an inventory of tangible and intangible heritage resources of the state which can be used for the purpose of Tourism, and some issues related to the development of heritage tourism in the state. Before the discussion of tangible and intangible heritage resources of the state, it is essential to understand the history of Karnataka.

2.2 History of Karnataka:

The state of Karnataka has a long history of more than 3000 years. The glorious history of Karnataka can be traced back to hand axe culture.

Karnataka is blessed with innumerable inscriptions, memorial (viz. Hero, Mahasati, and self immolation) stones and monuments of rich historical and cultural heritage. It has many sites of prehistoric period and most of them are found scattered on the river valleys of Krishna, Bhima, Malaprabha, Ghataprabha, Cauvery, Hemavathi, Shimsha, Tungabhadra, Manjra, Pennar, Netravati,Vedavathi etc. and their tributaries.[5]

Iron appears to have been used in Karnataka around 1200 BC. The megalithic culture appears to have lasted from about 1200 BC to 300 AD., after which the Historical period started.[6]

There are good number of original archaeological and literary sources that have been discovered and studied properly in Karnataka. Robert Bruce Foote has

conducted an extensive exploration in the major river basins and also in interior part of Karnataka. He has discovered hundreds of prehistoric and early historic sites in Karnataka as well as in Tamilnadu from 1858 till his death in 29th December, 1912. It is published in the form of a book called "the Foote collection of Indian Prehistoric and proto historic Antiquities" in two volumes. The first volume has a descriptive list of the objects or antiquities in the collection arranged according to the districts and localities in which they were found. The second volume includes the author's notes on the ages and distribution of the antiquities, the plates and map, the general index and certain addenda written by Foote shortly before his death. These volumes have been published by the Commissioner of Museums, Government museum, Chennai. That is why he has been called "Father of Indian Prehistory".

Similarly for Karnataka inscriptions another great Archaeologist B.L.Rice has done a commendable job. He has discovered more than 9,600 inscriptions and published in "Epigraphia Carnatica", district wise with translation and transliteration and it became important in the country in general and Karnataka state in particular. After him many scholars continued this work and these Epigraphia Carnatica volumes have been revised and re edited by Kuvempu Institute Kannada Studies, University of Mysore.

Another important Archaeological primary source discovery is from excavations and explorations. This research is in progress right from 1858 onwards. But in 1947 Sir. Mortimer Wheeler conducted scientific excavations, one in Arikamedu at Puduchery and Chandravalli in Karnataka. After this many excavations have been conducted at good number of sites in Karnataka. Some of the important archaeological sites in Karnataka are Hampi, Banavasi, Talakadu, Chandravalli, Brahmagiri, T.Narasipura, Koppa, Hunsgi, Hallur, Hemmigi, Rajaghatta, Sanganakallu, Tekkalkotta, Sannati, Piklihal, Heggadehalli, Srirangapattana and many other places. Some of the excavated sites of interior Karnataka like Banavasi, Talakadu, Anuvanahalli, Chandravalli are very important archaeological sites with Roman period antiquities along with early historic antiquities of Shatavahana period. Sannati became another excavated Buddhist site in Karnataka belonging to early historic period. It became the first excavated early historic site in India with Ashokan relief sculpture with his two wives and his name engraved as "Raya Asoka". That

means Karnataka early history starts with Mauryan period. Many inscriptions in northern Karnataka like Koppa,Maski, Brahmagiri, Nittur and other places. That means we have good archaeological, Epigraphical and other literary sources to say that there is a continuous history from early times to till the Wodeyars of Mysore.

That means in the early historical period Karnataka was a part of Mauryan empire. After the Mauryans it came under the rule of Satavahanas (50 BC to 250 A.D). The Kadambas succeeded the Satavahanas. They had Banavasi (in North Kanara district) as their capital. They ruled this region for about 200 years (4^{th} to 6^{th} century A.D). Gangas were the counterparts of Kadambas. They had ruled over southern Karnataka for nearly seven hundred years. Talkad was the capital of Gangas. Chalukyas of Badami have ruled over this region for nearly 300 years from 6^{th} century AD onwards. The famous rulers of this dynasty include Pulakeshi-I, Pulakeshi- II and Vikramaditya-II. Badami Chalukyas have contributed greatly to the art, architecture and literature of Karnataka. Rashtrakutas have ruled over parts of Karnataka from 753 AD to 973 A.D. Then emerged Kalyani Chalukyas and Kalachuris, who are considered contemporary to Hoysalas. Hoysalas have contributed immensely to the art and architecture of Karnataka. They had Dorasamudra (Halebid) as their capital. The popular rulers of this dynasty include Vishnuvardhana and Ballala-III. Vijayanagara rulers have ruled a major part of south India for nearly two centuries. Vijayanagara empire was founded in 14^{th} century and Krishnadevaraya was a remarkable king. Vijayanagara emperors were great patrons of Art, Architecture, Paintings and literature. They gave new dimension to the culture.

The cultural leadership established by the Vijayanagara kings continued to flourish under the Nayakas of Keladi and the Wodeyars of Mysore in the south. The area north of the Tungabhadra river came under the sway of the Bahamani kings. Hyder Ali and Tipu Sultan emerged in the Mysore region. Most of the Northern part fell in to the hands of Marathas. Western parts were integrated by the British in to the Bombay presidency but for Mysore, the southern parts came under the Madras presidency and under the British Raj. The British built military bases (cantonments) in Bangalore, Belgaum and Bellary.[7] Later India got independence in 1947. Mysore state was formed on November 1^{st}, 1956. Later on November 1^{st} 1973 it was renamed as "Karnataka".

2.3 Tangible Heritage of Karnataka

"The term tangible heritage refers in general to all the material traces such as archaeological sites, historical monuments, artefacts and objects that are significant to a community, a nation, or/and humanity."[8]

"Tangible Heritage includes buildings and historic places, monuments, artefacts, etc., which are considered worthy of preservation for the future. These include objects significant to the archaeology, art and architecture, science or technology of a specific culture".[9]

"Tangible cultural heritage refers to things that we can store or physically touch".[10] According to Bouchenaki[11] there is a symbolic relationship between tangible and intangible Heritage. He argues that intangible Heritage has a larger frame work with in which tangible Heritage can be fitted.

"In conservation lexicon today, the term tangible heritage is used for built and natural sites".[12]

"Within the category of tangible heritage, built heritage is of particular importance because of its size and relative immobility".[13]

"All over the World the tangible Heritage of historically valuable built environments is recognized on local, regional, national and international levels".[14]

2.3.1 Important Heritage destinations of Karnataka:

As discussed in section 2.2, Karnataka has a glorious history. It was ruled by a number of dynasties in different time zones. They have patronized art and architecture and have left a great legacy of heritage in the state. In this sub section the important heritage destinations and their tourist attractions will be discussed.

The Karnataka state has two cultural World heritage sites at Hampi and Pattadakal. Western Ghats has been declared as a natural world heritage site. A major part of Western Ghats is located in Karnataka.

Hampi – The World Heritage site (Pls. 1-6):

Hampi was the capital of Vijayanagara empire. The ruins of Vijayanagara Empire in and around the village of Hampi are spread over an area of more than 26 sq kms. They are one of the most fascinating historical sites in Southern India. There is a magical quality to the ruins of Hampi even 650 years after the empire of Krishnadevaraya disintegrated.[15]

By knowing the historical importance, cultural and heritage value of Hampi, government of Karnataka, Archaeological Survey of India and tourism department started conducting Scientific excavations, explorations, conservation and restoration works from the beginning of 1970s which is continued till date.

Hampi derives its name from Hampa devi (Pampa devi) consort of Lord Virupaksha.[16]

Hampi finds mention in the great epic Ramayana. Anegondi is said to be the Capital Kishkinda where vanara Chief lived. Hanuman is associated with Anjanadri hill. Matanga hill is identified as to be the temporary shelter of Sugriva, Hanuman Jambhavanta and others away from Kishkinda capital.

In Hampi two main centres have been identified, called as sacred centre and Royal Centre. Sacred centre is Hampi environs where Lord Virupaksha temple, other temples in the same complex and the chariot street along with numerous shops are found. In the royal center there are Mahanavami dibba, Bhuvana Vijaya, Vira Harihara raya's Palace, Noble-mans quarters, Lotus Mahal, Guards quarters and Elephant stable, queen's bath, Octagonal water Pavilion etc.

There are also three major temple complexes. They are Vijayavittala temple complex, Achyutaraya temple complex and Bala Krishna temple complex. All these temple complexes have Chariot streets in front of them and shops on either side of the street. Huge monolithic images are also found. They are Ugra Narasimha, Badavi Linga, Sasivekalu and Kadalekalu Ganesha, Ediru Basavanna etc.

Virupaksha (Pampapathi) temple:

Sri Virupaksha or Pampapathi was the family deity of early Vijayanagara Kings. The original temple with Virupaksha Shivalinga was perhaps first consecrated in the twelfth century A.D. with the establishment of the Vijayanagara Kingdom additions were made twice. The temple consists of a garbhagriha, antarala, Sabhamandapa and a maharangamandapa. The square garbhagriha has a Shivalinga. It has a Dravidian type of Sikhara with a Kalasha on the top. The square Sabhamandapa has four central pillars and sculptures of gods and goddesses of which Bedara Kannappa, Kiratarjuniya, Bhairava are important. It has two entrances at the north and south.[17]

Vittala temple:

It is situated on the southern bank of river Tungabhadra. It is a world heritage monument. It dates back to 16th century.

The temple has the gopura entrances in north, south and east. This vast temple complex can be divided into three parts namely the outer Mukhamandapa, the central rangamandapa and the interior sukhanasi and garbhagriha. The composite pillars of rangamandapa are especially noteworthy for their decorative nature and delicate carvings of gods and goddesses and scroll work. Another important attraction of this temple is the stone chariot in front of the rangamandapa. The ratha or the stone chariot looks like a miniature Dravidian temple which originally perhaps had a brick tower. It has four wheels; two on either side and it is said that it could be turned on its axis. This chariot has an image of Garuda as it is a Vishnu temple. This temple is taken as a symbol of Vijayanagara architecture and sculptures.[18]

Achyutaraya Temple Complex:

Achyutaraya temple complex is an imposing and magnificent cluster of temples in Hampi. Though it is called Achyutaraya temple, an inscription of 1534 AD, refers to this as Tiruvengalanatha or Venkatesha temple and it was built by King Achyutharaya in 1539 A.D. The temple consists of a garbhagriha, antarala, Pradakshina Patha, Sabhamandapa, mahasabha mandapa, kalyana mandapa, Devi Shrine etc. All these are enclosed in two prakaras one within the other. The outer

prakara has main gates at Northern and Western directions, whereas the inner prakara has the gateways at north, east and west. All these gateways had gopuras which are in ruined condition now. The pillars have beautiful sculptures. In front of this complex are low pillared mandapas which had bazars or markets where merchants used to stock in heaps pearls and other precious stones and sell them. Many foreign travellers have graphically described this pearl bazaar the type of which never existed anywhere in the world except Hampi. That was the glory of Vijayanagara.[19]

Krishna temple:

Krishnadevaraya, the most famous king of the Vijayanagara dynasty invaded Udayagiri Kingdom in Orissa in 1513 A.D and defeated Gajapati ruler and brought an image of Krishna as war Trophy. He built a temple to house this image at Hampi and it is famous as Krishna temple.

The temple is built of granite and consists of a garbhagriha, an antarala, an ardhamandapa, a sabhamandapa and a maha mandapa. All these are enclosed within a high prakara wall with a mahadwara which has a gopura built of brick and mortar. The gopura is in ruins but it contains some good stucco figures connected with Krishna.[20]

Hajara Rama temple:

Hajara Rama temple is one of the most elegant temples in Hampi. Its construction was started in the year 1513 A.D. Under the orders of Krishnadevaraya and was completed before the end of his reign. It is a royal chapel or a private temple for the use of royalty and is built within the palace enclosure. It has good decorations and ornamentations done by the expert sculptors and architects of Vijayanagara Empire.[21]

Lotus Mahal:

It is also known as Kamala Mahal. It is perhaps the most elegant stucco and brick built pavilion at Hampi. It is a good example for a harmonious combination of Indian and Islamic or Saracenic architectural features. This structure is built of brick and mortar with smooth and glossy plaster finishing. The platform or the basement is

built of stone. The ground also has a pavilion which was used by the royalty for recreation and congregation. There is a staircase to go to the first floor. The first floor is a closed pavilion with numerous rectangular windows with separate arches at the top. Each of these windows had wooden shutters, which feature is not very common. Perhaps this was used by the royal women.[22]

Queens Bath:

It is a popular structure in Hampi. This is located in the royal area of the capital. This perhaps was the bathing enclosure for queens. It is built of bricks and mortar with typical smooth surface. It is a square building built in Indo-Saracenic architectural style. It looks plain from outside. The square building has on all the sides a spacious verandah with pillars and arch openings. In the centre there is a swimming pool with steps leading to the water.[23]

Another attraction is the presence of two projected balconies at both sides of the entrance. Each balcony has three tall arches and small rectangular openings above, and a sloping eave at the top. This is a good example of a stucco balcony. The walls and arches contain some pretty stucco decorations which make the interior elegant. The most significant aspect of this building is the regular and incessant water supply to the water pool in the center of the building which measures fifty feet each side. This arrangement gives the clue that this was a building connected with water sport. Such buildings are rare in medieval Indian architectural history.[24]

Mahanavami Dibba:

It is a unique monument and is the tallest structure in this area. There are two stairways to reach the top. The front one-east facing is highly decorated on either side with carvings of Elephants, horses, and a host of pictures. The most celebrated of the carvings are of the panels at the side wall in the bottom portion. The carved sculptures and ornamentations depict everything from royal ceremony to the city life and to the hunting scenes. It was constructed by Sri Krishnadevaraya in the 15th century to mark his victory against the Gajapatis of Orissa. This was completely covered with debris and excavated in 1970s by S.R.Rao, R.C.Agarwal, M.S.Nagaraja Rao, Keshava, C.S.Patil, C.B.Patel, Narasimhan, N.S.Rangaraju and others.

Elephant stables:

This is altogether a rare structure of its kind. Its plan and execution are unique. The elephant stables are a dignified structure in a vast open space. It is an oblong building running to 85 meters, from south to north and its depth is 9 meters. There are eleven cells or rooms, five on each side with one at the center. All the cells are of uniform dimensions with each bay measuring 6 meter width. The central cell has staircase leading to the roof of the building which has ten domes of different shapes. Though the local tradition connects the building with elephants, its exact connotation is doubted by some scholars. However elephants played a major role during the Vijayanagara period not only in wars but also in festivals and religious processions of royalty like Dasara. These stables symbolize the military strength of the Vijayanagara Empire.[25]

Huge monolithic images are also found in Hampi. They are, Lakshmi Narasimha (Ugra Narasimha), Badavi Linga, Sasivekalu and Kadalekalu Ganesha, Ediru Basavanna etc.

About 1200 monuments have been identified by Directorate of Archaeology and Museums of Karnataka State. 56 monuments here are protected by Archaeological survey of India (ASI) in ancient Hampi suburbs like Krishnapura, Kaddi Rampura, Achutapura, Vittalapura and Kamalapura areas.

Hampi was declared as a world heritage site by UNESCO in 1986. Hampi is one of the most important heritage destinations of Karnataka.

Pattadakal (pl. 7): It is another world heritage site located in Karnataka. Pattadakal or the “city of crown rubies” was for a brief time the third capital city of Chalukya Kingdom, at the time the Palllavas occupied Badami in 642 – 655 A.D. It is situated on the left bank of river Malaprabha. Being a great center of Chalukya art and architecture, Pattadakal is noted for its beautiful temples and inscriptions. Pattadakal has an impressive series of eight Hindu temples dedicated to lord shiva. Somewhat off to the side, toward the village is the ninth Shaivite sanctuary, the temple of Papanatha, as well as a Jaina temple. In the monumental complex of the central zone are structures whose design was strongly influenced by the architecture of Northern India

– the temples of Galaganatha and of Kashi Visveshvara which are noteworthy for their square shaped Shikaras with curved edges. They stand along with other temples of a pure Dravidian style – Sangameshwara, built between 696 A.D and 733 A.D and Mallikarjuna, built consecutively from 733 – 744 A.D bearing features of Southern architecture. The unexpected and yet harmonious mixture of these styles provided the inspiration for the masterpiece of Badami Chalukyan art, the temple of Virupaksha. This Shaivite sanctuary was erected around 740 A.D., by the Queen Loka Mahadevi to commemorate the victory in 731 A.D., of her husband the King Vikramaditya II, over the Pallava and other sovereigns of Southern India. The ruins of the numerous abandoned sanctuaries within the enclosure may be reached, on the west and east sides, through two monumental gates. The Papanatha temple illustrates the aesthetic achievement resulting in the incorporation of two different styles. [26]

Pattadakal was accorded the status of world heritage site in 1987. It is accessible by road from Bangalore, Belgaum and Badami.

Other important Heritage destinations of Karnataka

Aihole (pl. 8): It is located in Bagalkot district of Karnataka. It is called the "Cradle of Indian temple architecture" as it represents the best Chalukyan architecture. It was originally named Aryapura. It is located 46 Kms North West of Badami. Aihole has a number of temples and ruins which were built between 6th and 12th centuries A.D.

Ravanaphadi cave (late 6th century A.D) is dedicated to lord Shiva and has Nandi in front.

The Ladkhan temple, so called as there was Muslim by that name who lived in a hut close by. This temple has the characteristic of a rock cut halls. Then there is Durga temple, which contains new features such as a vestibule or an intermediate chamber between cellar and main hall. Also found here is the Huchhimalli temple, which is the earliest of the Aihole group and which contains a Shikara of the Nagara style.[27]

Badami (pls.9-10): It is located in Bagalkot district. It has temples of Vishnu and Shiva and is known for its glorious carvings. Badami is located in picturesque Malaprabha valley and is surrounded by red sandstone cliffs. It was the Chalukyas

capital with Pulakeshi I as its first great ruler. Badami was invaded and ruled by Pallavas, Rashtrakutas and Hoysalas. Cave temples located towards the south on top of the cliffs is deep sand stone rock cut monuments and is best known for its sculptures. Cave one is dedicated to Lord Shiva, Cave two is dedicated to Vishnu and Cave three has the most striking of the Vishnu sculptures and is highly ornamental. The base of the cave is sculpted with dwarfs and the walls have the sculptures of the trinity Brahma, Shiva and Indra.[28] Another cave temple or rock cut temple is added to this series after hundred years of Vaishnava and Shaiva cells and it is dedicated to Jainism with good number of relief sculptures.

Bijapur (Pls. 11-12): It is the best example of Islamic architecture. It is the district headquarters. Bijapur is dotted with more than 50 mosques, 20 tombs and a number of Palaces with Islamic type of Architecture. The Adil Shahis were great patrons of Art and architecture. Bijapur was the capital of the Adil Shahis and is today a thriving business center.

The tombs of Muhammed Adil Shah – I and his family, known as the Gol Gumbaz is a huge hemispherical dome. It is more than 4m in diameter, containing 8 arches whose inward curve creates the circular gallery, popularly known as the whispering gallery. Their actual graves can be reached by a flight of stairs leading down to the crypt beneath the hall. It is a major architectural splendour of the Adil Shahis with a fantastic acoustical system. The whispering gallery echoes sounds from 9-10 times over and also commands a good view of the city. The other important monuments of Bijapur are the Asar Mahal, Mihtar Mahal, Jal Manzil, Ibrahim Roza, Karimuddin mosque, Jamia mosque, Barakaman, Sangeeth mahal, Jod-Gumbaz etc.[29]

Banavasi: It was the capital of Kadambas. It is now located in Uttara Kannada district. The important monument at Banavasi is the Madhukeshwara temple.

Belur (Pls.13-14): It is located in Hassan district about 222 kms from Bangalore. It is famous for the Hoysala temple complex. The Chennakeshava temple was built by King Vishnuvardhana and was completed in 1116 A.D. The temple is standing on a star shaped platform, a characteristic feature of the Hoysala architecture.

The god is called as Vijayanarayana. The magnificent image is 3.7 meter tall. The temple has exquisite plastic art work on its outer walls and bracket figures of dancing girls in various poses, in perfect proportion. There are shrines of Kappe Chenniga, Andal Saumya Nayaki, etc., in the precincts of this temple enclosed by a prakara with 'gopura'.[30]

Bidar: It is located in Northern part of Karnataka about 740 kms from Bangalore. It is a historic town. It was the capital of Bahamani rulers. The important monuments at Bidar include the fort, Solla Kamb mosque, Palaces like Takht Mahal, Chini Mahal and Rangeen Mahal. The fort has magnificent doorways and massive bastions. Gawan's Madrasa is gorgeous imposing building of Indo-Saracenic style.

Basavana Bagevadi: It is situated about 43 km south east of Bijapur. It is a small town and taluk headquarters. It is the place of Sri Basaveshwara, a great social religious reformer.

Chitradurga: It is a district headquarters and located 202 km from the state capital Bangalore. It was ruled by Nayakas, a feudatory dynasty of Vijayanagara, who later allied with Marathas. It is famous for massive fortress. The rock fortress here has seven fold fortification. The fort is built on a hill. Inside the fort there are temples of Sampige Siddeshwara, Hidimbeshwara, Ekanatheshwari, Phalguneshwara, Gopala Krishna etc.

The fort is very popular for the incident associated with the brave wife of a soldier, Onake Obavva, who single handedly took the lives of hundreds of Hyder Ali's soldiers who were trying to infiltrate the fort, using her pestle (onake) as her weapon.[31] Obavvana Kindi on the hill fort is a popular tourist attraction.

Gulbarga: It is situated at a distance of 623 km from the state capital Bangalore. It was the first capital of the Bahmanis. Kannada records call the place as 'Kalubarige'. The fort here was built by Kings of Warangal and later strengthened by Ala-ud-din Bahman Shah.

The fort houses the huge wonderful mosque built by muhammed Bahmani in 1367 A.D and covers an area of 38,000 sq feet. The place has the tomb of great Sufi saint, Bande Nawaz, who came to Gulbarga in 1413 A.D. The other important

monuments here are Khandar Khan's mosque and Hirapur mosque. The tomb of Sultan Hassan and Firoz Shah are also attractive. The tomb of Sharana Basappa Appa is considered holy. There are totally seven mausoleums of Bahamani Sultans here.

Halebidu (Pls. 15-17): It was the capital of Hoysalas and was known as Dorasamudra. The town is located 27 km from Hassan. It has one of the finest Hoysala temples said to have been started by Ketamalla, a commander of Vishnuvardhana in 1121 A.D. The twin Shiva temples with a common platform and two garbagrihas, one besides the other have a common broad Navaranga. One of them houses Vishnuvardhana Hoysaleshwara Linga and the other Shanthaleshwara Linga. The temple doorways are highly ornate and impressive. The outer walls of the temple have scenes from Ramayana, Mahabharatha, Bhagavatha and Jataka stories. There are also another temple called Kedareshwara and Parshwanatha Basadi.[32]

Kittur: It is a historical town located 44 km from Belgaum. The place became popular after the revolt of Rani Channamma against the British in 1824 A.D. The place has the ruined Wada, a bastion, Kalmeshwara temple.

Mysore (Pl. 18): It is the cleanest city of India (2015) and tagged as Heritage city and cultural capital of Karnataka. It was the capital of Wodeyars.

The name of Mysore is derived from the demon Mahishasura who was killed by Goddess Chamundi. Then later it came to be reduced to Mysore. Mysore has a number of places of interest for the tourist.

Mysore is situated at an altitude of 770 meters above sea level and at a distance of 139 kms from Bangalore. The region has been ruled by Gangas, Cholas, Hoyslas.

Mysore was ruled by a minor feudatory of Vijayanagar empire early in 14th century. The presence of feudatory was felt only in 16th century when Bettada Chamaraja III built a fort here. It again became the capital after the death of Tipu Sultan in 1799 A.D. Later the Wodeyars transformed it in to a handsome city.

Today Mysore attracts a large number of tourists and is one of the major Heritage destinations of Karnataka. Amba Vilas, popularly known as Mysore palace

is the cynosure of all eyes. It is built in Indo-Saracenic style. The original palace here was built of wood. It was burnt down in an accidental fire in 1897 A.D. In the same place the new palace, the Amba Vilas was built. It was completed in 1912.

The Jaganmohana Palace is another splendid structure which houses the Chamarajendra Art Gallery. There are good collection of paintings by reputed painters such as Raja Ravi Verma. In addition there are other curios in ceramics, sandalwood, ivory, metal, stone and antique furniture and decorations and ancient musical instruments.[33]

The other important heritage palaces or mansions include Lalitha Mahal Palace, Rajendra Vilas Palace, Lokaranjan Mahal, Karanji Mansion, Jayalakshmi Vilas Mansion, Cheluvamba Vilas Mansion. There are a number of Heritage buildings in Mysore and the prominent are, Government House, Ilval Residency Bungalow, Deputy Commissioner's office, Chamarajendra Technical Institute, Crawford Hall, Rangacharlu Memorial Hall, Victoria Jubilee Institute, Silver Jubilee clock tower, Lansdowne Building, Devaraja Market, Krishnarajendra Hospital, Chamarajendra Square, Krishnarajendra Circle. Heritage water bodies include Lingambudhi lake, Kukkarahalli lake and Karanji Lake.

The other prominent tourist attractions of Mysore include Chamarajendra zoological garden and Chamundi hills. Mysore is considered as the Heritage city by both state and central governments. The tangible Heritage of Mysore is summarized in Table 2.1

Table 2.1: Tangible Heritage resources of Mysore

Elements		**Heritage areas or buildings**
Monuments		
a.	Indo – Saracenic, Indo-Islamic and traditional Karnataka art	Amba vilas main palace, city corporation building
b.	Traditional Hindu style	All temples, Jagan Mohan palace
c.	Greco – Roman	The Deputy Commissioner office, CFTRI building, K.R. Hospital
d.	Gothic	St. Philomena's cathedral, Hardwick church and other churches in the city
e.	European classical style	Govt. house, Lalith Mahal palace
f.	Traditional Bungalows	Agraharas and in old settlements of Mysore

Heritage areas and precincts	
a.	The palace complex
b.	Royal mansions of Mysore
c.	Devaraja market
d.	Vani vilasa market
e.	Sayyaji Rao road Dasara procession street
f.	Church precincts
g.	Town hall and Clock tower precincts
h.	K.R. Hospital area
i.	Agraharas of Mysore
j.	Lansdowne market
k.	Chamarajendra technical institute, Mahraja, Yuvaraja and Sanskrit College and its hostels
l.	Maharani Government women's college, Maharaja junior College
m.	University campus
Natural areas	
a.	Kukkarahalli and Karanji lakes environs
b.	Chamarajendra zoo
c.	Chamundi hills

Source: Swamy .C, Shankar .B (2012)[34]

Srirangapattana: it is an important historical town and religious centre for Karnataka. It is an Island formed by river Cauvery. Details of Heritage of Srirangapattana and tourist attractions are given in chapter – 3.

Somanathapura: It is situated 40 kms from Mysore and is famous for the Hoysala temple. The temple here was constructed during the reign of Hoysala king Narsimha II by his minister Somanatha in 1250 A.D.

This is a typical trikuta temple which has three garbhagrihas. The three garbhagrihas had Keshava (west), Janardhana (north), and Venugopala (south) sculptures with excellent workmanship. The image of Keshava is not found now. The three garbhagrihas have attached sukhanasis (three) with a common navaranga. The doorways of the garbhagrihas and sukhnasis are delicately carved. The temple is built of soap stone and stands on a platform supported by elephants at different points. The

platform, the wall and the shikaras are in star shape. From bottom onwards the horizontal friezes consists of elephants, horses, floral scroll, stories from Ramayana, Mahabharata and Bhagavata, crocodiles and finally swans. Over these friezes are found 194 relief sculptures of gods and goddesses in various poses with highly decorated and ornamented canopies. The entire temple is enclosed by a prakara which has smaller shrines of 64 houses with various deites.[35]

Talakad: Talakad is a small town located 60 kms from Mysore city. It was the second capital of the western Gangas and later Cholas. They built the Pathaleshwara and Maruleshwara temples here. King Vishnuvardhana conquered Talakad from the Cholas and built Kirthinarayana temple in 1117 A.D. Unlike other Hoysala temples it is built of granite and not soap stone. The entire temple stands on a basement, which is star shaped. There is a brick shikara of the Dravidian style. The four soap-stone pillars of the navaranga are lathe turned. The Kirthinarayana idol is in a standing position, holding shanka, chakra, gadha and padma. The prabhavali behind the idol is very ornamental with minute carvings of Vishnu in Dashavatara.[36]

Talakad is a town of temples. One of the biggest temples here is the sri vaidyanatheshwara temple. It consists of a garbhagriha, a Sukhanasi and a square navaranga. The temple is built of granite and is in star shape and stands on a platform. It is an early Vijayanagara temple, built in 1360 A.D., by the minister Madhava who was a native of Talakad. Though a Vijayanagara temple, it exhibits elements of Hoysala workmanship. The entrance to the temple is through a open mukhamandapa. The mukhamandapa has tall Vijayanagara pillars. It has two beautiful dwarapala images which are over ten feet in height and are considered as the tallest dwarapala sculptures in Karnataka. The outer walls have large number of sculptures of gods and goddesses like Surya, Lakshmi, Virabhadra, Brahma, etc. The navaranga has Hoysala type pillars and fine ceilings. The relief sculptures of Bedara Kannappa and crocodile holding the foot of Acharya Shankara are rare sculptures. The temple is enclosed within a huge prakara.[37]

Talakad is a unique tourist destination which is full of sand carried by the winds from the dried bed of the river, which has a river bund built by Madhava Manthri of Vijayanagara during 14th century.

2.3.2 Important Pilgrim Centres of Karnataka

Dharmasthala: It is a small temple town on the bank of Netravati river, situated 75 kms from Mangalore. The place has more than 800 years of history. The temple here is dedicated to Sri Manjunatha Swamy or Lord Shiva. On an average 5000 devotees visit this place daily for different types of worship. All devotees are served with free food without any discrimination regarding caste, creed or religion. Apart from Manjunatha Swamy temple, the devotees can also visit Sri Ammanavaru, four Dharma Daivas and shrine of sri Chandranatha Swamy, the statue of Bahubali, on Ratnagiri hill, Manjusha Museum, Vasantha Mahal, Pushpa Vatika and Vintage car Museum.

Gokarna: Is a popular Hindu pilgrimage center located in Uttara Kannada district. Gokarna is known for Mahabaleshwara temple dedicated to Lord Shiva. This temple attracts thousands of pilgrims as it houses the "Atma Linga". This temple is said to be second only in sanctity to the Vishwanatha temple at Varanasi. Legend has it that Ravana performed a severe penance (that he should be invincible) to Lord Shiva on mount Kailash. Shiva blessed him with the 'Atma Linga' and told him to never place it on the earth even for a short while. If he fails to do so the linga would get eternally embedded at the place where he broke his commands. This powerful boon earned by Ravana alarmed all the Gods, who approached Lord Ganesh to protect them from Ravana. Ganesha tricked Ravana to put the Linga down and not being able to lift it, the 'Atma Linga' has been worshipped as "Mahabaleshwara" at Gokarna since then.[38] The other important shrines in Gokarna are Maha Ganapathi temple and Bhadrakali temple. Apart from being a major pilgrim centre, Gokarna is also known for its beautiful, serene beaches and the place is considered as an important tangible and intangible heritage area.

Horanadu: It is a small temple town situated on the banks of river Bhadra in Chickmagalur district. It is set amidst natural beauty of the Western Ghats. It houses the famous Annapoorneshwari temple. The place is well connected by road. All visitors to this temple are served vegetarian meal irrespective of religion, language, caste or creed. It is a popular pilgrim centre of Karnataka.

Karkala: It is located about 55 km East of Mangalore and 20 km North of Mudabidre. It is a place of religious importance as several ancient temples are located here and is also an important centre for Jainism and houses several Basadis.

One km away from the town is the granite hillock, with lord Bahubali at its top. It is a slightly smaller version of the Shravana Belagola statue. Then there are the shrines dedicated to Lord Venugopala and Yoganarasimha.[39]

There are 18 basadis of antiquity, including Mahavira Basadi, Chandranatha Swamy Basadi, Adinatha Swamy Basadi, Ananthanatha Basadi, Guru Basadi and Padmavathi Basadi.[40]

Kollur: It is one of the most important pilgrim centers of Karnataka located in Kundapur taluk of Udupi district. It is famous for the Mookambika shrine. The temple has a spacious courtyard. The Swayambhu linga here has incorporated both Shiva and Shakti. The temple is dedicated to Goddess Parvati, consort of Shiva. She is known here as Mookambika as she is believed to have killed Mookasura. The temple is located on the banks of Souparnika river. A large number of devotees from across different parts of South India visit this temple every day. It is well connected by road. The town is about 140 kms from Mangalore.

Kukke Subramanya: This is one of the most revered pilgrim center of Karnataka. The place is located in the Western Ghats range of Karnataka. There is a reference to this place in Shankara Vijaya. It also mentions about the visit of Adi Shankaracharya to this place. This is a place of serpent worship. The temple administration provides accommodation and food to the visitors.

Koodala Sangama: It is the most important religious center of Veerashaivas. It is located in Bagalkot district at the confluence of Krishna and Malaprabha River. This place is associated with 12th century reformer and founder of Veerashaivism, Sri Basavanna. The Aikya mantapa or holy Samadhi of Basavanna can be visited here. The other attractions are Sangamanatha temple, Basava dharma peeta's Mahamane campus. Basavanna is a great figure in the history of Karnataka. He preached humanity, honesty, simplicity, dignity of labour, equality etc. He has written a number

of Vachanas. Each vachana has a moral in it and was written in Kannada, the language of common people.

Male Mahadeshwara Hills: It is situated at a distance of about 150 km from Mysore. It is famous for the temple of Mahadeshwara (Lord Shiva). It is one of the important pilgrim centres of Shaivas in Karnataka. Every day nearly 4000 people visit this temple. The accommodation is provided by the temple administration for the visitors in its guest houses.

Melukote: It is a famous religious center of Karnataka associated with Vaishnava philosopher Ramanujacharya. It is located about 54 km north of Mysore.[41] The main attraction here is the Cheluvanarayana Swamy temple, which is a square building of large dimension. The temple has shrines of Ramanuja, idols of Alwars and Yadugiriamma. Wodeyars of Mysore have gifted valuable jewels to Lord Cheluvanarayana. Another impressive temple in Melukote is that of Yoganarsimha Swamy. This temple is located on a hill. The temple is small and exhibits a combination of Hoysala and Dravidian architecture. There is a beautiful Pond (Kalyani) accessible through steps. It is surrounded by mantapas. There is also an old library, Sanskrit college and Academy of Sanskrit research. Past Cheluvanarayana Swamy temple there is Raya gopura. It is an incomplete tower with four raised pillars. The pillars have carvings all around it. There are few more temples, ponds, arches, pink granite hills, rain water harvesting system introduced from Hoysala, Vijayanagara and Mysore Wodeyars period.

Mudabidri: It is located 35 kms north east of Mangalore. It is an important Jain, pilgrim center of India. The place is located in the wooded hills with distant views of the Western Ghats.[42] It has Jain Basadis and is referred as Jain Kashi of South. There is also a Jain math headed by a Bhattaraka. Mudabidri was a center of Jain religion, culture, art and architecture in 14^{th}-16^{th} centuries. The most famous of all the basadis here are Guru Basadi, Tribhuvana Tilaka Chudamani Basadi and Ammanavara Basadi. Every Jain Basadi here has images of Jain Thirthankar, Yakshas and Yakshis. There are totally 18 Jaina basadis and all the Basadis are architecturally very important with 18 species of Bamboo trees are also well cultivated locally. It is avery

important Jaina pilgrim centre along with Karkala, Venur and Dharmasthala of South Canara.

Nanjanagud: It is a small sacred town located 25 kms from Mysore. It houses the famous Srikanteshwara or Nanjundeshwara temple. The temple is enclosed in a huge prakara and has a nine storied tall gopura of the Dravidian type, which is very impressive. The vast prakara has ornamented with niches and which house 122 images in all including Dikpalas, Virabhadra, Dakshinamurthy, Tandaveshwara and Shiva in various aspects, Ganapathi, Saptamatrika etc. The linga in the main garbhagriha is about three feet in height, to which worship is offered. The parvati image is about five feet in height and it is a beautiful sculpture of the early medieval period. Srikanteshwara is a family deity of thousands of families in Karnataka and these families visit this temple regularly either or before performing major functions at their homes. The annual rathotsava or the chariot procession at Nanjanagud is a famous religious ritual which attracts thousands of people from far and near. Thus it is one of the holiest of Saiva pilgrim centers in Karnataka.[43]

Sringeri: It is a well known pilgrim centre located in Chickmagalur district on the banks of the river Tungabhadra. Sringeri Sharada Peetham (Sringeri Mutt) here was founded by the great Adi Shankaracharya.[44]

Sringeri is famous for a number of historic temples. The most important among these are Sharadamba temple and Vidya Shankara temple.

Sharada temple, is dedicated to the Goddess of learning and wisdom, Sharada. The idol of Sharada is seated on the Sri Chakra peetham, holding a Japa mala and a parrot perched on the top of her hand. Vidya Shankara temple was built in 14th century by Vidyaranya or Vidya thirtha with the help of Vijayanagara rulers. The temple is built in a combination of Hoysala and Dravida architectural style. The temple stands on a richly sculpted basement. Very important and attractive architectural representation is that, the temple is constructed on a tortoise shaped basement,which is very rare in Indian art history. The temple is an example of architectural excellence because the pillars in the mandapam of the temple have engraved on them the symbols of twelve Zodiac signs and are so arranged that the Sun's rays fall on each of them in the order of the solar months. There are many

delicate carvings, lions, about sixty one images carved in bas relief related to various scenes from the puranas.

The other attractions here are Torana Ganapathi temple, Kere Anjaneya temple and the Sringeri mutt. Devotees visiting Sringeri can get accommodation in the guest houses run by the Sringeri mutt. Every day free meals are also served to the devotees by the mutt.

Shravanabelagola: It is one of the most popular Jain pilgrim centre of India in general and Karnataka in particular. It is a small town in Hassan district and is located 160 kms from the state capital Bangalore. It is wedged between two rocky hills of Indragiri and Chandragiri. The giant monolithic statue of Lord Gomateswara, a Jain saint stands atop the Indragiri hill overlooking the village of Shravanabelagola. It was built during the reign of Ganga ruler Rachamalla under the direction of the minister Chavundaraya.[45] It is the tallest monolithic statue in the world. It measures 57 ft in height. The spirit of Jain renunciation is fully brought out in this statue. The statue is accessible through 614 rock cut steps which lead to the summit of Indragiri hill. There are a number of small basadis in this town. Chavundaraya Basadi is the finest and one of the largest Basadi on the hill. Mahamastakabhisheka is a major festival conducted here once in twelve years, which attract a large number of devotees from all over the World. There are 8 to 10 Bahubali statues in Karnataka but this is the oldest and important one. Other few important Bahubali statues are at Venur, Karkala, Gomatagiri, Basaditippur, Dharmasthala, Kurubara Basthihalli etc.

Talacauvery: It is located in Brahmagiri hills near Bhagamandala in Coorg district. It is the most revered place for Kodavas of Karnataka. It is the place of origin for the river Cauvery. Cauvery is the family deity of Kodavas. A small pond or a tank is erected on top of the hill which is believed to be the origin of mother Cauvery. It is also marked by a small temple, and the area is frequented by pilgrims. On the day of Tula Sankramana thousands of pilgrims flock to this place.[46]

Udupi: A town of religious significance located about 58 kms from Mangalore is dotted with temples. It is famous for its Krishna temple. The town of Udupi is a famous Vaishnavite center. Krishna temple supposedly founded by Madhavacharya – is a celebrated pilgrim centre. The temple is built in a traditional style. A unique

feature of this temple is that the image of the God has turned right around from east to west. Legend has it that Kanakadasa born of a lower caste peeped through a hole hoping to have a glimpse of the Lord. The statue turned right about turn to give darshan to him. The hole is called Kanakana Kindi.[47]

2.3.3 Museums in Karnataka:

Museums are elements of tangible Heritage. Museums are also one of the places which are added to the tourist itinerary. Museums are storehouses of the collections of regions historical objects. They are nothing but repositories of a country's culture and display the collections of artefacts and give a visitor the convenience of a quick but satisfying journey across centuries to bygone eras. The tourist gets the experience of the lifestyle of ancient civilizations and the dynasties that ruled the country.[48]

Education is one of the key activities of museums. In addition they also play a significant role in cultural tourism. Art, history and local folklore museums are traditionally attractive for both local and foreign tourists, whereas most natural history and technical museums are oriented towards the local visitors as well as students.[49]

Museums work with the tourist industry in a number of ways by launching cooperative ventures with other cultural institutions, leisure venues and districts, and by supporting local festivals. From the economic view point, museums are cultural products which attract tourists.[50]

Karnataka has got good number of museums including both governmental and private. The department of Archaeology, Museums and Heritage has the following museums under its control,

1. Government museum, Shivappanayaka palace
2. Government museum, Bangalore
3. Government museum, Hassan
4. Government museum, Madikeri
5. Government museum, Gulbarga
6. Government museum, Huvinahadagali
7. Venkatappa Art Gallery, Bangalore

8. Government museum, Gadag
9. Government museum, Chitradurga
10. Wellington Government museum, Mysore
11. Government museum, Raichur
12. Srimanti bai Memorial Government museum, Mangalore
13. Kittur Rani Chennamma Memorial Government Museum, Kittur
14. Sri Chamarajendra Memorial Government museum, Srirangapattana
15. Government Museum, Athani
16. Government Museum, Basavkalyana

In addition there are 3 university museums and 5 private museums.[51]

Archaeological Survey of India (ASI) is maintaining the following museums in Karnataka,

1. Archaeological Museum, Halebid
2. Tipu Sultan Museum, Srirangapattana
3. Archaeological Museum, Hampi
4. Archaeological Museum, Gol Gumbaz Complex, Bijapur
5. The Archaeological Museum, Badami

2.3.4 Natural Heritage of Karnataka:

About 20% of the geographical area of Karnataka is covered with forests.

Karnataka has magnificent forests ranging from evergreen forests of Western Ghats to scrub jungles. The wealth of flora and fauna enclosed in these forests is also unique.

Sandalwood, Rosewood, Teak, White Cedar and other economically important species grow naturally in the forest of Karnataka. Karnataka has a legacy of rich wildlife. 25% of elephant population of India and 10% of Tiger population are found in Karnataka forests. In Karnataka there are 5 National Parks and 21 wildlife sanctuaries.

2.4 Intangible Heritage of Karnataka

"Intangible cultural Heritage is the practices, expressions, Knowledge and skills that communities, groups and sometimes individuals recognize as part of their cultural heritage. It is also called living cultural Heritage" and is usually expressed in one of the following forms,

- oral traditions
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- Traditional artisanal skills[52]

"Safeguarding of intangible Heritage remained for a long time rather neglected. However it was only in 1982 that UNESCO set up a 'committee of Experts on the safeguarding of Folklore' and created a special section for the Non-Tangible Heritage" resulting in the "Recommendation on the Protection of Traditional culture and Folklore, adopted in 1989".[53]

Further realizing the importance of intangible heritage UNESCO has adopted two programs, that is, Living Human Treasures System (1995) and proclamation of Master pieces of oral and Intangible Heritage of Humanity (1998).

Wealth of traditions, different cultures are one of the motivations for travel. Tourists, now a day engage with new cultures to experience the global variety of performing arts, handicrafts, rituals and cuisines. Cultural interaction promotes peace, tolerance and helps to build understanding. Thus use of intangible heritage for tourism can generate employment, alleviate poverty, curb rural migration and nurture a sense of pride among the communities. Thus tourism offers a powerful incentive for preserving and enhancing intangible cultural heritage.[54]

"The role of intangible cultural heritage within the cultural tourism experience of a heritage place is seldom a central focus of heritage conservation. Yet intangible heritage, or living culture, has a pivotal role to play in the tourist experience of a heritage place".[55]

"The connection of tangible and intangible heritage has always been there and cannot be lost. For tangible heritage sites, the intangible culture is often the "added value" that motivates visitor's interest and is therefore essential to sustainable cultural tourism".[56]

In a study conducted by Lovrentjev, S, it has been found that tourist might stay longer if they had an opportunity to learn about traditional production of local crafts. Further the study says that local tourism marketers and policy makers, should take into account the potentials of Intangible Cultural Heritage and its influence on the spending and the length of stay in case of international visitors and domestic tourist alike.[57]

"Cultural tourism is a way of adding a particular national flavour in keeping with the traditional ways of life the cultural attractions of a country must be presented to the tourist intelligently and creatively. India is fortunate to have such a variety of culture that attracts foreign visitors to India. But the projection of India's culture must be done properly. Every consumer of a product would like to get the satisfaction that the product he uses is different from other products."[58]

Karnataka has a long history and tradition. Karnataka has a varied cultural heritage, because of the diverse linguistic and religious ethnicities that are native to Karnataka. Karnataka is home not only to Kannadigas but also Tuluvas, Kodavas, Konkanis and tribal population like Soligas, Yeravas, Kadu Kuruibas, Jenu Kurubas, Todas and Siddhis and others.

Traditional folk arts cover the entire gamut of music, dance, drama etc. Handicrafts, Paintings, Traditional textile, Cuisine, Fairs, and festivals represent the Intangible Heritage of the State. In this section Intangible heritage resource of Karnataka which can be used for the purpose of tourism are discussed.

2.4.1 Folk arts of Karnataka:

Folk arts apart from providing entertainment also carry some message to the common man, in the form of ethical value, devotion to God, universal brotherhood and treating the mankind with compassion. Folk performing arts represent the cultural segments of a particular region and language. The performance may be presented

either on the stage or in an open area. These performances are blended with songs, dances, facial expression with or without costumes. A number of local musical instruments are used during the performances.[59] The folk culture of Karnataka has thousands of years of history. Karnataka Janapada Kalegalu (Folk arts of Karnataka), a book published by Kannada Sahitya parishat, edited by Go.Ru.Channabasappa, which was published in 1977, has identified 145 types of folk arts in Karnataka. Karnataka Janapada Kalegala Kosha brought out by Hampi Kannada University, edited by Hi. Chi. Boralingaiah, published in 1966, identifies about 164 types of folk arts in Karnataka.

Out of the many folk arts of Karnataka, only those which have relevance in tourism are discussed here.

Folk arts of Kodavas:

The district of coorg is the native land of Kodavas. They have different customs, traditions, dress, food and living style compared to the people of surrounding region.

Kailpodhu is an important festival of Kodavas celebrated in the month of September. On this day they clean and worship all the weapons by keeping it in the central hall of the house. Sports are conducted and special dishes are prepared.

Huttari is a harvest festival of Kodavas. It is celebrated for a period of three days. The head of the family formally cuts a handful paddy on a full moon light and is followed by cultural program.

The marriage system and functions are unique. There will be no Purohit or Pandit for performing marriage rituals. They serve non vegetarian food and alcoholic drinks in the marriages.

Komb Aat: It is a dance performed with religious sentiments. The dance is performed according to the rhythmic tunes of musical instruments. The deer horns are used as prop in this dance.

Bolak Aat: Kodava men perform this dance in front of an oil lamp in an open field. This dance is performed by holding chavari (yak fur) in one hand and the sword (odi kathi) in the other.[60]

Ummatt Aat: This dance is performed by Kodava women in traditional Kodava attire. In this dance the women form a circle and dance rhythmically. One woman is made to stand in the centre of the circle by holding a pot full of water to represent mother Cauvery, the prime deity of Kodavas.

There is a unique type of Tribal dance performed once in a year by the tribes of Kodagu. Men and women dress up in tribal attire, use local unwanted tins, boxes and sticks to make musical instruments and dance in streets blaming their land lords in bad words and in a funny way. This festival is called as 'Kunde Habba".

Folk dances of Karnataka:

"Among the performing folk arts of Karnataka, folk dances find an important place. There are religious dances like Bhoota nritya, Veeragase, Beesu Kamsale, Somana Kunitha, Pooja Kunitha, Mari Kunitha, Dollu Kunitha, Pata Kunitha and so on. There are secular dances like Kolata, Veshagarara Kunitha and many other dances. Every part of Karnataka is proud of its folk dance traditions. Hundreds of such dance troupes have been listed and some opportunities are provided for them to perform their arts, but is not being done on a planned basis. Most of the dances are accompanied by songs and instrumental music".[61]

Dollu Kunitha : This is a group dance performed by men of kuruba community in Northern Karnataka. But it is now popular folk dance and is performed by women also. This dance is named after the musical instrument "Dollu". This is performed by a group of 16 members. They wear the drum and dance to its different rhythms. A leader moving at the centre controls and directs the rhythm with cymbals. The dance is captivating with its beats and rhythms.[62] It is popular in Shimoga district and has got Worldwide popularity.

Kamsale: It is a folk art of old Mysore region, particularly in the area surrounding Male Mahadeshwara hills. A group of 8-10 people sing the folk songs praising the Lord Shiva-Mahadeshwara. The leader sings the song and the group repeat the

stanzas. The Kamsale dancers hold a cymbal in one hand and a bronze disc in the other hand to produce a rhythmic clang.[63]

Somana Kunitha: This is a folk dance mainly related to the worshipping of village deity which is prevalent in Southern Karnataka region. It is performed in village shrines dedicated to the mother goddess. This art is mostly practiced by Gangamatha community. The dance is characterized by the dancers wearing elaborate masks painted in different colours. This is performed in the village fair after Yugadi, before the onset of monsoon.[64]

Kolata: It is a very popular form of folk dance practised in all parts of Karnataka. This dance is performed by holding two wooden sticks in hands. The sticks are about 18 to 20 inches in length. This dance is performed to the rhythm of the folk songs. Men, women and even children can perform this dance.[65]

Veeragase : It is a folk dance prevalent in southern parts of Karnataka. This is performed by devotees of Shaiva cult. It involves intense energy as there are varied movements in this dance. This dance is performed on village annual fair, festivals, other special occasions and during Mysore Dasara.[66]

Goravara Kunitha: "It is a traditional dance with religious implication that is performed at festivals, local fairs and also upon invitation in the houses of devotees or Lord Mylaralinga". The costumes of Goravara Kunitha are very unique. They are one of the main attractions in this dance.[67]

Bhutha Kola: This is a traditional dance with religious implication performed in coastal Karnataka. Bhutha worship has different types of folk music. The ritual dance is very artistic and attracts all the spectators.[68]

Yakshagana: It is a rich and extraordinary traditional art form popular in coastal Karnataka region. It is a dance drama and has a unique blend of Music, dance, make-up, expression and oratory skills. As a form of folk art, it is more comprehensive, illuminating and trustworthy than any other form of folk art. Yakshagana has been the vehicle of art, culture and didactic instruction in the rural areas. It has a history of over 500 years. It is broadly divided in to two types, Thenku thittu (Southern Style) and Badagu thittu (Northern Style). In the coastal districts of Dakshina Kannada and

Southern parts of udupi Thenku thittu prevails where as in northern Udupi and Uttara Kannada Badagu Thittu is very familiar.[69]

"With its all pervasive element of grandeur the stage of yakshagana is a parade of colourfully attired heroic characters, with magnificent head gear, costumes and elaborate makeup. The singing by the Bhagavathar and the roaring of percussion instruments like Chande, Maddale and cymbals heightens the overall impact. It is performed in an open air theatre especially at night. Generally stories from Ramayana, Mahabharatha and the Puranas are taken up for performance.[70]

Puppetry (Gombeyata):

Puppet show is an unique folk form of Karnataka. It is the skilful manipulation of leather dolls to a play in the native language, Kannada. It is a form of shadow puppetry usually deer's skin is used for making these puppets. Different parts of the body of the puppet are separately made and then joined, so that it becomes easy for them to move the puppet in all directions. Movements of hands, legs, neck etc. are done through the control Mechanism. Small threads are used which are not visible. Most of the stories are taken from Hindu epics like Ramayana, Mahabharatha and Bhagavatha.[71]

Most of these folk dances will be performed at the time of Mysore Dasara. It is an opportunity for people to see many folk dances at one time.

2.4.2 Music in Karnataka:

Indian classical music has two systems Hindustani and carnatic. Both these systems of music are prevalent in Karnataka. The history of music in Karnataka can be traced back to the ancient times. Several works on music and dance tradition are also available. A number of musical instruments including string, wind, percussion and solid were in use since ancient times. Purandaradasa, a stalwart of can vatic music is referred to as Karnataka sangita pitamaha. Hindustani music is practiced especially in Northern parts of Karnataka.[72]

2.4.3 Mysore Painting:

The earliest paintings of Karnataka can be traced back to the prehistoric period. The art of painting and its existence in the historical period have been referred to in the contemporary literature and inscriptions. A study of the painting of the vijayanagara period reveals that mural painting was practised on a large scale.

From the later Vijayanagara period, the art of painting seems to have split in to two branches. The Vijayanagara rulers and their feudatories followed the ancient tradition, while the rulers of Bijapur, Gulbarga and Bidar were responsible for the development of a distinct style known as the Deccan style. After the fall of Vijayanagara empire, the rulers of Mysore extended patronage to this art.[73]

The school which has been identified as traditional Mysore style of painting came in to prominence during the reign of Mummadi Krishnaraja Wodeyar (1799-1868 A.D). The period between 1800 and 1950 can be termed as the golden age of Mysore paintings. Mysore school of painting is unique in its style and differs from Tanjore painting in many aspects. Mysore style is more indicate when compared to Tanjore style. In Mysore style paintings the physical image are shown in attractive positions, whereas in Tanjore painting, hefty physical images are shown. The main theme of Mysore painting is methodological and religions. The paintings are predominantly made with water colours on paper or cloth using mostly vegetables and mineral dyes. The exclusive characteristics of these paintings are the gesso work. The jewels, the borders and the decorations are embossed and then pasted with thin gold leaves to highlight the effect of gesso work. There are a number of painters practising Mysore painting in Mysore and Bangalore region.[74]

2.4.4 Handicrafts of Karnataka:

"Handicraft material is very important from tourism point of view as it is an art material which tourists can carry with themselves as a part of expedience; it is a pride of any nation and of course it provides employment opportunity for many people. Over time many state has evolved its own identity in terms of handicraft material. The tourist find these items very attractive and worthy of possession."[75]

"Karnataka has always given a place of importance to handicrafts and industries since ancient times. A number of handicraft industries have been in existence and they were not just popular in Karnataka but were such good quality that they were in demand outside India, or in other words, formed items of Indian export trade. The vast variety of handicrafts and artefacts that adorn many homes bear testimony to the skill and craftsmanship of Karnataka."[76]

"Arts and crafts of Karnataka always have been an inseparable part of people's life. Karnataka is among those states that still employ traditional methods for producing their arts and crafts. Karnataka has been the hallmark of excellence in craftsmanship."[77]

Wood Carving:

The good forest cover in Karnataka provides enough raw materials for its artisans. Wood carving is an ancient craft of Karnataka. Soraba and Sagar taluk in Shimoga district and Sirsi, Kumta, Honnavar and Siddapur taluk in north Kanara district are famed for this craft. "Sandal wood grows mainly in Karnataka. For generations, a community called Gudigars has been engaged in sandalwood and ivory carving in Karnataka. Gudigar men make idols, statue and fancy items like penholders, agarbatti (incense) stands, photo frames and paper clips. The women are skilled in making garlands out of thin layers of scraped sandalwood.[78]

Rosewood Carving:

Rose wood carving is another ancient craft in Mysore. Rose wood was used even for the making of musical instrument.[79]

Ivory inlay work:

This craft is done on rose wood. This art of inlaying ivory either in ebony or rose wood is believed to have been pursued by muslims. It was later revived at Mysore. The many articles that are produced are of utility and of ornamental purpose. Ivory inlay work is also done on veena, a musical instrument. Other articles like trays, teapoys plates, boxes, powder bowls, cigarette cases and paper weights. The inlay of

ivory and the intricacy of workmanship determine the exquisiteness of the articles. This in turn governs its price.[80]

"Wood inlay craft is a speciality of Mysore. In this craft wood is decorated by inserting other material, and the ornamentation consists of floral and geometrical patterns, landscape, themes drawn from Hindu mythology, wild animals, Khedda operations, Buddha, Geethopadesha, Dasara procession, horse in motion, birds in flight, tiger in various poses and village scenes among others".[81]

Lacquer ware products:

"Chennapattana denotes a town that manufactured toys in colours that were bright. Red and yellow and magenta dolls and orange and green tops are a common variety of toys found here.

There is an impressive complex of work, skill and dexterity that converts a combination of hale wood and shellac into a charming array of toys. Channapattana toys are also made in the surrounding villages like Byadarahalli, Neelasandra and Harisundara. Hale or yellow teak wood is used to craft these toys. Hale wood is more ideal for turning. Its softness and pliability and its light colour makes it ideal for turning and lacquering. The wood is seasoned to diminish its moisture content without it developing cracks and then it is shaped by turning it on a lathe. The coloured lacquer surface finish is created with a mixture of shellac, and aniline colour. The products include complete set of toy kitchen ware, rolling pins, dolls, musical bands, an array of animals, and birds utility items are also being made increasingly for export such as pen, pencil holders, candle stands, napkin rings, and small items of jewellery such as bead necklaces. Though influence of toys from all over the World has challenged the Indian toys, chennapattana toys are unique and have survived may be because they are safe and have cultural links, and are above all very colourful and inexpensive".[82]

"Channapattana wood and lac turnery craft is said to be nearly two centuries old. The products from here are painstakingly manufactured by hand using their age old tradition of lac-turney. Channapattana craftsmen are referred to as acharya and belong to the community of chitragars. Traditionally, they made wooden masks,

human and animal figures, and painted the temples around channapattana. The craft flourished in region due to royal patronage. Gradually the artisans progressed to working on a simple hand lathe. The process involves the soft wood of hale tree being turned with dexterous use of hands and usage of cutting tools and power lathes to create circular shapes. Then the wooden items are lacquered by means of frictional hear to give them a bright and colourful appearance. They are finally buffed with leaves of talegari to give a glossy finish. The colours which are nontoxic natural extracts make it eco-friendly. The advent of power lathes has enabled greater output combined with economy in the cost of production and human labour. Today the dolls are in great demand during festivals like Deepavali and Dasara and most products are exported".[83]

Kinhal Toys:

Kinhal is a village 11km from koppal in north Karnataka. This village is famous for the toys and dolls made from locally available soft wood. The goods crafted here are Hindu deities, drama costumes, animals, fruits and vegetables. The products are made attractive by a combination of bright colours. In addition to no incentive being given to produce such goods, there are problems of marketing also, which has affected this trade.[84]

"It is believed that the art of Kinhal painted wooden ware dates to the vijayanagara empire, founded around 1500 A.D. The craft flourished due to patronage of the Vijayanagara rulers in whose reign many of the fine arts reached their aesthetic zenith. The Kinhal style is a part of the painting and sculpture style of that era, according to art historians".[85]

Metal ware:

Karnataka has a rich and ancient tradition in metal ware. The objects that were produced served both religious and secular needs. Udupi is famed for small images and Karkala for Jain icons. Mangalore for Bell metal, and Nagamangala in for bronze casting Mandya district have for centuries displayed delicate and graceful work manship.[86]

Bidriware:

It is a fascinating craft which flourished under the patronage of rulers of Bidar. As the name suggests this craft has originated at Bidar. A high level of skill was required to produce the Bidriware articles. This is the work of inlaying gold and silver in steel or copper, which is believed to have been practiced in Arabia and Persia. The rulers of Bidar also came to encourage this form of art. The articles produced were basins candle stands, flower vases, cosmetic boxes, hukkahs, paper knives, pen holders, jugs and even plates.[87]

Ministry of culture, Government of India has initiated a new project called 'project parampara' for the conservation of intangible cultural heritage of India under the traditional craftsmanship of Karnataka Bidriware has been included.

As per the documentation in project Parampara, Bidriware is a metal handicraft that has originated in Bidar during 14th century under the rule of Bahamani sultans. Bidriware has always been perceived as a symbol of wealth as it involves intricate inlay work with pure silver. In this craft a blackened alloy of zinc and copper is inlaid with thin sheets of pure silver to produce unique handicrafts.[88]

Mysore Dasara:

Dasara is celebrated as Nadahabba of the state of Karnataka. It is also known as Navaratri (nine nights). It is a festival celebrated for 10 days. The last day is called Vijayadashami and is the auspicious day of Dasara. Dasara is celebrated in the month of September or October. According to legend Vijayadshmi denotes the victory of truth over evil and was the day when the Hindu Goddess Chamundeshwari killed the demon Mahishasura. The city of Mysore has a long tradition of celebrating Dasara. Mysore Dasara attracts a large number of tourists including foreigners.[89]

Dasara the most popular tourist attraction is celebrated with pomp and pageantry echoing the grandeur of the royal past. The royal family has now largely receded in to the background. The Dasara celebrated today is known as 'Janata Dasara' and is being conducted by the state government, without diminishing the colour or splendour of the event. The spectacular Vijayadashami procession, bearing the image of Chamundeshwari inside the magnificent Golden Howdah, which is

placed upon a richly caparisoned and lordly elephant, continues to draw huge crowds to Mysore city even now. Over the years, though purely religious observances have receded in to the background, the festivities have actually gained much from the increasing importance being accorded to cultural, educational and socio-economic aspects. The procession is rendered attractive by caparisoned elephants, camels, horses, antique carriages, insignia and paraphernalia associated with the palace, colourful and informative tableaux from different districts, several troupes of folk artists, musical bands, contingents of police, NCC and paramilitary forces etc. The procession winds its way from the arena in front of the Maharaja Palace to Bannimantapa. The closing ceremonies include delightful performances by bands of artists from different places, gymnastic and equestrian events followed by a brilliant torch light panade by the state police and a spectacular display of fireworks. To break the monotony even sporting events are also held. Competitions in wrestling, body building and other athletic events are organised and prizes and titles are awarded to the winners. Dasara Kavi ghosti, a poet's meet is also held. Cultural programmes are organised every day evening during Dasara in the large arena in front of the Durbar hall. Cultural troupes from different parts of Karnataka state present folk dances and other performances. The state police bands, the carnatic music band and the western music band also perform before the palace.[90]

The history and heritage of Dasara in Karnataka will be discussed in detail in chapter-III.

2.4.6-Cuisine of Karnataka:

Tourists like to experiment with new and local foods. Thus tourists can be provided with traditional foods of the region. This gives them an opportunity to understand the local food traditions and culture.

According to Reynolds (2004) Apart from transportation, accommodation, activities and attractions, food also plays an important role in travel experience. [91].

Hassan (2008) states that cuisine is one of the element which represents intangible heritage of a destination.[92]

Chawla, R , (2006) states that Indian cuisine are rich and diverse. Indian dishes are any gourmet's delight and they are simply irresistible and sumptuous. It is an art which has passed on from one generation to another.[93]

Karnataka's culinary tradition is influenced by the bordering states. Cereal grains and millets are commonly used in the northern part of the state while seafood and coconut based dishes abound in the coastal regions.[94]

Karnataka offers an array of gourmet's delight. The cuisine is extremely rich in variety, taste and quality. There are regional variations in the food habits of Karnataka. The coastal region offers excellent vegetarian traditional food popularly associated with Udupi region. Some of the specialities of this region include Wheat Halwa, Wheat Payasa, Jackfruit Payasa, Kesari bath, Jack fruit chips, Sweet potato chips, Potato bajji, Patrode, Vegetable bonda, Mangalore bajji (Goli baji), Kadabu, Kotte Idli, Neer Dose etc. Udupi restaurants which serve exquisite vegetarian food are ubiquitous throughout south India and in major cities and tourist destinations of North India. The specialities of south Karnataka cuisine included Bisibele bhath, Puliyogare, Masala Dose, Mysore Pak, Ragi dumplings, Rice and Sambar. North Karnataka offers special traditional food called Rothi or Bhakri, a thin flat bread made from jowar flous. Ennegai is the popular accompaniment for Jolada rothi. Dharwad peda a delicious sweet is popular not only in North Karnataka but also in all parts of Karnataka. Traditional foods like obbattu (Holige), Payasa, Chakli, Kodubale, Akki roti etc. are prepared throughout the state.[95]

2.5 Tourism in Karnataka:

Tourism is one of the important activities in Karnataka. Karnataka is situated in the Deccan plateau and is bordered by the Arabian sea to the west, Goa to the Nirth west, Maharashtra to the North, Andhrapradesh to east, Tamilnadu to the east and South east and Kerala to the south east. It is located within 11.5 degree North and 18.5 degree north latitudes and 74 degree East and 78.5 degree east longitude. The state covers an area of 74,122 Square miles (191,976 Sq.Km). It occupies 5.83% of the total geographical area of India. It is the eighth largest Indian state interms of area. It extends to about 750 Kms from North to south and about 400Kms from East to

west. It has a population of about 61 million (2011 census) and is the ninth largest state by population. The state has 30 districts (Map-1).

Karnataka is considered as a tourist paradise, since it provides varied nature of tourist attractions like beautiful natural beaches, long coastal line, architectural monuments, historical forts, palaces, temples, wild life, waterfalls, hill stations and many more tourist attractions. The state has two cultural World heritage sites at Hampi and Pattadakal. Recently Western Ghats has been declared as natural world heritage site. A major part of Western Ghats are located in Karnataka (Map-2).

Karnataka has a priceless natural heritage in the form of forest wealth and wildlife. It poses diverse flora and fauna in the evergreen forests of the Western Ghats and the jungles of the plains.[96]

Karnataka houses 25% of the elephant population of India and 10% of Tiger population. The state has five national parks and 32 wildlife sanctuaries.

Karnataka has a 320km long coast line, dotted with numerous beaches. The beaches of Karnataka provide respite from the humdrum of urban life. The serenity and unspoilt charm of the area coupled with delicious coastal cuisine and coastal folk make the beaches of Karnataka very attractive for the tourist.[97]

According to Wodeyar A.K. Karnataka has more than 257 identified tourist centres. Natural scenery, attractive customs and the way of life, wild life, rivers, waterfalls, green mountains, traditional art, architecture, fairs and festivals are the major factors which attract tourist to the state.[98]

Through this various policies and initiatives, Karnataka is focussed on the development of trade and service sectors. Karnataka is blessed with a rich cultural heritage. It also has other diverse visitor attractions.[99]

Karnataka has been ranked the 3rd most preferred state for domestic tourism (2014) and is also the 3rd preferred destination for attracting investments in the tourism sector.

According to Sait A (1977) India provides a total experience to the tourist and it is not just a destination. Karnataka is like a miniature India and the state is endowed with nature's bounty and a long history of more than 3000 years to its credit.[100]

Varghese, B. and Parul, N. (2014) has studied the tourism scenario in Karnataka. They have also reviewed the tourism policy of the state. Tourism department in Karnataka was setup in the year 1974 and it had 19 district offices and 8 tourist offices. This department aggressively promotes the state both nationally as well as internationally through marketing, promotional and carnpaigning activities. This department is also responsible for formulating policies and regulations for the tourism industry.[101]

Karnataka adopted its first tourism policy in 1992. Since then four more policies have been declared in 1997, 2002, 2009, 2015. Tourism master plan has also been developed by the Government of Karnataka. The major focus of tourism master plan are,

a) To create 2 lakh new jobs in 3-5 years,
b) Initiatives to attract private capital
c) Citizen involvement to show case and preserve the rich culture and heritage of the state
d) Safety and security of tourists

For investment in tourism the tourism policy classifies the state in to four zones.

To promote tourism in the state, the state government has set up Karnataka state Tourism development corporation (KSTDC).

The main objective of KSTDC is to promote tourism in the state by providing facilities to domestic and foreign tourists. KSTDC has two divisions, namely, Transport and Hotels. It functions on the same line as that of India Tourism development corporation (ITDC). To promote wildlife tourism in Karnataka, Jungle Lodges and resorts limited was set up in 1980. It has around 15 properties and is the leading chain of resorts offering ecotourism, wildlife tourism, adventure tourism and various outdoor activities in India. KSTDC runs conducted tours to predetermined destinations. KSTDC in joint venture with Indian railways is also running a luxury

tourist train, the Golden chariot. It is the south Indian first and only luxury train. It offers two itineraries namely pride of the south and splendour of the south. This train is named after the stone chariot of Hampi.

Tourism in Karnataka is promoted by department of Tourism under the tag line "One state many worlds". The department of tourism is promoting state tourism by way of participating in International trade fairs like ITB, Berlin, Arabian Travel mart (ATM), WTM London etc. Due to aggressive campaign of Karnataka tourism by tourism department the influx of tourists to the state has increased manifold over the years. The following table 2.1 provides details of number of tourists visitors to the state.

Table 2.2: Number of Tourists visiting Karnataka

Year	Domestic	International	Total
2005	24698243	545225	25,243,468
2006	36195907	505524	36,701,431
2007	37825953	534563	38,360,516
2008	37010928	520041	37,530,969
2009	32729679	229847	32,959,526
2010	38202077	324573	38,526,650
2011	84107390	574005	84,681,395
2012	94052729	595359	94,648,088
2013	98010140	636378	98,646,518
2014	118283220	561870	118,845,090
2015	119863942	636502	120,500,444

Source: Ministry of Tourism, Government of India

Srikanth and Kumaraswamy have made a study on expectations and satisfaction of foreign tourists in Karnataka. They state that PPP (Public Private Partnership) plays a major role in fulfilling the needs of expectation of foreign

tourists. They consider PPP (Public Private Partnership) as one of the best strategies to provide best Quality services for both foreign and domestic tourists.[102]

In 2003, the Karnataka government constituted Karnataka tourism vision group (KTVG). The report submitted by this group predicts that by 2024, Karnataka is expected to receive more than double the tourist traffic. To cater to the high influx of tourist an investment of Rs.54000 corers is estimated in the sector over a period of 2015-2020. The report also says that about half of the investment required for the sector is expected to be mobilised from the private sector. In this back ground Karnataka tourism policy 2015-20 pays attention towards public private partnership (PPP) in the state tourism sector.[103]

Heritage tourism in Karnataka:

Karnataka has innumerable monuments besides archacological remains and sites Karnataka region was ruled by a number of powerful dynasties like Kadambas Gangas, Chalukyas, Rashtrakutas the Hoysalas, rulers of Vijayanagar Mysore Wodeyars Bahamanis adilshahis, Baridshahis etc., These rulers have contributed greatly to the field of art and architecture in Karnataka. There are nearly25000 to 30000 unsung monuments in Karnataka, which are the contribution of the above dynasties. The state of Karnataka ranks next only to Uttar Pradesh with regard to number of protected monuments. There are a total of 772 state protected and 608 centrally protected monuments in Karnataka making up a total of 1380 protected monuments.

The Karnataka government has declared Mysore, Srirangapattana, Bidar, Gulbarga, Bijapur and Kittur as Heritage areas through government order Ka Sam Va Pra 142 KMU 2012 dated 3-12-2012 the government has declared 14 more historic place of Karnataka as Heritage areas. These 14 places are Banavasi, Malkhed, Badami, Talkad, Halebid, Melukote, Belur, Itagi, Nagari, Kammatagi. Thus there are 20 Heritage areas in Karnataka as declared by the government.[104]

Karnataka government has adopted vision document (vision for Karnataka 2020). The vision document has indentified 12 strategies in order to bring about transformation in the state. In consequence to this Karnataka Heritage mission group

was constituted vide government order PD 71 SPB 2009, dated 25th July 2009. The Karnataka Heritage mission group has suggested various strategies in the following areas,

i) Tourism:

- ❖ Improving basic amenities at heritage monuments, religious sites and major tourist destinations
- ❖ Ensuring improved security at all tourist sites through the expansion of the green police scheme.

ii) Heritage:

- ❖ Documentation of tangible and intangible heritage of Karnataka
- ❖ Establishing Artisan and weaver service centers at district level

iii) Handicrafts and small scale traditional industries:

- ❖ Establish permanent food and craft bazaar in Bangalore
- ❖ Strengthening of the Cauvery brand

iv) Sericulture

- ❖ Provision of support for increasing area under mulberry cultivation
- ❖ Development of post cocoon sector-silk reeling and spinning

v) **Sports and youth affairs**:

- ❖ Formulation of a sports policy for Karnataka
- ❖ Provision of parks, play grounds and public spaces in all villages, towns and cities in the state
- ❖ Strengthening the coaching cadre in the state

vi) Karnataka and culture:

- ❖ Promotion of Kannada as a classical language
- ❖ Preservation and promotion of fine arts, dance and music[105]

The above strategies if developed and implemented can promote Heritage and Heritage tourism in the state.

Selvakumar and Thangaraju have indentified the potential of Karnataka for Heritage Tourism. According to them, Karnataka offers unique products in terms of its culture, history, traditions, customs and way of life. They further argue that various factors like lack of information, lack of touristic infrastructures, and lack of facilities can affect the development of a tourist destination.

Naik, S.[107] has studied the connection between Heritage and tourism particularly the case of Jain temples and monuments in undivided Dakshina Kannada District of Karnataka. In this study the author has noted the present status, problems and challenges of important Jain temples and monuments in Dakshina Kannada district.

Raghu, M.N.[108] has focused on the opportunities of tourism in Kolar district of Karnataka. In this study it has been observed that though the Kolar district has potential heritage destinations, lack of tourism infrastructure is the main hindrance for attracting large number of tourist.

2.6.1 Tourism policy of Karnataka and Heritage Tourism:

The first ever tourism policy of Karnataka adopted in 1992 had many lacunae. With respect to heritage tourism, the protection of historical monuments and development of heritage destinations was not given importance.

Karnataka tourism policy 2002-2007 had focused on heritage tourism. One of the vision statements of this policy is to position the state as an eminent tourist destination and market leader in Asia for heritage tourism. This policy has also identified Badami, Aihole and pattadakal heritage circuit for development. It has also identified and had plans for developing heritage hotels for providing accommodation to tourist.

Karnataka tourism policy 2009-14 has considered heritage tourism as one of the thrust areas. According to this policy it is planned to develop heritage zones in the important heritage sites of the state such as Hampi, Pattadakal, Badami, Aihole,

Bidar, Bijapur etc. The policy also calls for developing integrated tourism management plans for heritage cities and towns of Karnataka.

Karnataka tourism policy 2015-2020 was devised by incorporating the recommendations of the Karnataka vision group. This policy clearly makes a shift from centralized to decentralized tourism development strategy. The main objectives of this policy are.

- To promote entrepreneurship and to facilitate tourism private investments.
- To motivate to contribute to tourism sector various entities from various segments of the society by offering suitable incentives.
- To provide improved infrastructure, products and services in tourism sector and thereby to increase the visitation and duration of stay of the tourist.
- To improve total quality experience to visitors in Karnataka tourism.
- In order to increase the performance of the tourism sector, effective inter departmental coordination to be promoted.
- To provide visitors a pleasant experience.

With respect to promoting Heritage tourism in the state lot of programmes have been identified in this policy. It is planned to develop Heritage zones and clusters in the state based on the existing market and extensive research data. Indore to bring more international recognition and to increase tourist traffic to the heritage destination, this policy focuses on including more heritage destinations of the state to the UNESCO world heritage list. It is also planned to involve locals/corporate to improve the maintenance of heritage destinations and also to develop strategies to increase overnight stay at many heritage destinations and also to increase the length of stay of tourists. The policy also states to promote heritage walks and trails by providing incentives. Incentives have also been announced for creation of tourism infrastructure like Heritage hotels, Heritage buildings, museums etc.

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CHAPTER – III

HISTORY AND HERITAGE OF SRIRANGAPATTANA

Introduction- History of Srirangapattana- Wodeyars of Mysore - Hyder Ali- Tipu Sultan- Heritage of Srirangapattana- Heritage of Dasara- Heritage of Rockets- Coins of Tipu Sultan-Notes and References

3.1 Introduction:

Srirangapattana is a small town and taluk head quarters located in Mandya district. This town is steeped in history and was the center of high political activity during the 18th century. This historic town is located at a distance of 24 kilometers from the district head quarters Mandya. Here the sacred river Cauvery branches in to two and forms an egg shaped Island. The two branches of the river meet at a distance of 4 kms. This place has also been mentioned in the mythological accounts and has been referred to as Gautama kshetra. Srirangapattana came into prominence after it became the capital of Wodeyars.

For the study of early history of Srirangapattana enough sources are not available. However the history of Srirangapattana can be clearly understood from the early 17th century. The main sources for the study of Srirangapattana history are a large number of inscriptions, literary works and written records in the Mysore palace. A large number of inscriptions and monuments at Srirangapattana indicate that the place was ruled by Hoysalas, Vijayanagara kings, Mysore Wodeyars, Hyder Ali and Tipu sultan. The important literary works which can be used as supplement to understand the history of Srirangapattana are, Kantirava Narasaraja Vijayam, Chikkadevaraja binnapam, Chikkadevaraja vamshavali, Keladi nripavijayam, Apratima vira charitham, Saundara kanya etc., These literary sources are mainly in Kannada and Sanskrit. According to Hayavadana Rao, C[1] complete reliance on these works is not possible for the reconstruction of the history as they are more literary in character than history. However their value cannot be disposed because when used with caution they can serve as supplementary source for the reconstruction of the history. A large information resource in different languages, such as Kannada, Marathi, English, French, Persian, and Portuguese is available on Hyder Ali and Tipu Sultan.

Tipu Sultan was the most controversial personality in the history of India. In the western literature and historical writings he has been portrayed as a controversial king.

Srirangapattana is rich in history and heritage. This historical town has to be interpreted properly for the purpose of tourism. There are evidences to show that Srirangapattana was a flourishing town during the rule of Chikkadevaraya. We can get a description of this place in an inscription dated 1685 A.D. Further the writing of Major Dirom who was a staff officer in the British army during 1792 A.D., while besieging of Srirangapattana also supports the view that, Srirangapattana was a flourishing town. Narration of Major Dirom says that "this insulated metropolis must have been the richest, most convenient and beautiful spot possessed in the present age by any native prince in India."

The writings of British officer also throw light on the history of Srirangapattana during the time of Hyder Ali and Tipu sultan.

Srirangapattana also has religious significance. The name Srirangapattana seems to be derived from the presiding deity of this temple town, Lord Sri Ranganatha Swamy. Because of the presence of the Ranganatha Swamy temple in this Island, it is also referred to as Adiranga. It is one among the trio Ranga kshetras mentioned in mythology. The other two being Madhyaranga (Shivanasamudra) and Anthya ranga (Srirangam, Tamil nadu).

3.2 History of Srirangapattana:

Srirangapattana was ruled by Hoysalas, Vijayanagara kings, Mysore Wodeyars, Hyder Ali and Tipu sultan. The original town of Srirangapattana appears to have been built by Udayaditya, brother of Hoysala king Vishnuvardhana in 1120 A.D.

Srirangapattana was also under the administration of Ganga kings. An inscription belonging to Satyavakya Permanadi (Rachamalla II), a Ganga king was found near the northern banks of river Kaveri near Srirangapattana. Further on the basis of an inscription found in Shikaripura taluk. Scholars think that Sri Ranganatha temple at Srirangapattana was built by Tirumalayya, a Ganga official in 894 A.D. But

however this has not been accepted as there are lack of inscriptional evidence in support of this claim.[2] Even there are no art and architectural element in Srirangapattana including Ranganatha temple.

The region of Srirangapattana was also under the administrative control of Cholas during late 10th and 11th centuries. A number of inscriptions found around Srirangapattana like at Balamuri, Bommuru agrahara, give vivid account of Chola control.[3]

A number of inscriptions found in the present Mandya district clearly establish the fact that Srirangapattana region was ruled for a long time by Hoysalas. Hoysalas had started to expand their empire towards the last period of the Ganga rule and were able to annexe some parts of Gangavadi. In a battle that took place near Kaliyuru near Talakadu, a Hoysala military leader fought with Aprameya, the commander in chief of Cholas and defeated him. By 11th century A.D. Hoysalas had become prominent in the region as evidenced by the available sources. During the Hoysala rule, Srirangapattana and the surrounding region formed an administrative division and was called 'Srirangapattana seeme'. Udayadithya brother of Hoysala king Vishnuvardhana was an official at Srirangapattana during 1120 A.D.[4] It appears that the original town of Srirangapattana was built by Udayadithya in 1120 A.D.

An inscription found on the inner wall of the Ranganatha Swamy temple at Srirangapattana belongs to the great Hoysala king Veeraballala II. It mentions about the grant of endowments for the worship of God. The Hoysala king Vishnuvardhana had converted from Jainism to Srivaishnavisim under the influence of great Srivaishnava philosopher Ramanujacharya. He conferred the tract of the country on each side of the river Cauvery at Srirangapattana on Sri Ramanujacharya and his followers. It was known by the name of Astagrama or eight villages, over which king Vishnuvardhana appointed officers generally known as Prabhus and Hebbars, [5] under the Hoysala rule Srirangapattana was abuzz with cultural and religious activities.

After the decline of Hoysala kingdom, a new empire by name Vijayanagara empire was established in 1336 A.D. Vijayanagara empire was one of the important empires in the history of South India. During the period of Vijayanagara kings, the present day Mandya district was called as 'Hoysala Nadu'. About 100 inscriptions of Vijayanagara kings have been found in Mandya district. Many inscriptions found in

and around Srirangapattana mention about the grants made by the kings for the service of Lord Ranganatha Swamy at Sriranapattana.

In 1454 A.D., Thimanna, a chief of Nagamangala, obtained the title of 'Dannayaka' by the Vijayanagara rulers and with their permission built the fort and the moat (on the western side) at Srirangapattana. As per the information we get from the Melukote inscription dated 1458 A.D. Thimmana was a minister to Vijayanagara king Mallikarjuna (1446-67 A.D.). Expansion and improvements of Sri Ranganatha temple were undertaken during this period. Till 1495 A.D., Srirangapattana was governed by descendants of Thimanna. Later Vijayanagara kings took direct possession of Srirangapattana. This had happened because the Vijayanagara kings considered Srirangapattana as too important. They decided not to continue Srirangapattana under the hands of the feudatories. Then onwards the administration of Srirangapattana was given to Viceroys, and they in turn were administrating Srirangapattana in the name of Vijayanagara sovereigns. The first Viceroy was Srirangaraya. The last viceroy was Tirumalaraya. Tirumalaraya was a relative of the Vijayanagara Royal family. The emperor Venkatapatiraya was his cousin.[6] Thus from 1495 A.D. Sriranagapattana gained more prominence as it became the seat of Vijayanagara Viceroys.[7]

3.2.1 Wodeyars of Mysore :

When Srirangapattana was under the Vijayanagara kings, the neighbouring Mysore was ruled by Wodeyars. As per the annals of Mysore royal family, Yaduraya was the first ruler, whose rule started from 1399 A.D. To begin with Mysore rulers were subordinates of Vijayanagara kings. But later in 16th century they became independent and extended their territory to over many parts of southern Karnataka and parts of Tamilnadu. Yaduraya, the first ruler was succeeded by Bettada Chamaraja, Timmaraja Odeya, Chamaraja Odeya II and Bettada Chamaraja Odeya III in succession. Raja Odeya was the first great ruler of this dynasty.[8]

Raja Wodeyar was born in 1552 A.D., to Bola Chamaraja Wodeyar and his wife Sindhuvalli Veerarajammanni. He ascended the throne in 1578 A.D. Information on the rule of Raja Wodeyar can be obtained from extensive chronicles such as Mysuru Doregala purvabhyudaya vivara, Mysuru doregala vamsavali, Mysore nagarada purvottara, Mysuru Rajara charithre and Annals of the Mysore Royal

family. Apart from this Literary works and inscriptions of 17th century throw much light on the rule of Raja Wodeyar.[9]

Raja Wodeyar was a great ruler who laid the foundation for the Mysore kingdom. He was a contemporary of Sriranga I (1573 – 1586 A.D.) and Venkata II (1586 – 1614 A.D.) of Vijayanagara. Rama III, the viceroy of Srirangapattana and his son Tirumala II were contemporaries of Raja Wodeyar. Tirumala seems to have assumed viceroyalty of Srirangapattana in about 1585 A.D.[10]

Satyanarayana, A.[11] describes two distinct features of the inscriptions of Tirumala, the viceroy of Srirangapattana. One of the features is that these inscriptions have imperial titles given to Tirumala without any reference to the ruling king. In few records the first reference is given to the ruling king of Penukonda with all imperial titles and Tirumala is referred as 'Maha Mandalesvara' which shows a subordinate status. Another feature of the grants belonging to later years of Tirumala's rule is that, there are a series of inscriptions in the Srirangapattana region which were issued by king Venkataraya himself. In these inscriptions Tirumala's name does not figure at all.

Scholars are of the opinion that early in the 17th century differences arose between Tirumalaraya, the viceroy of Srirangapattana and Venkataraya, the king and his cousin.[11]

Raja Wodeyar was wise and he took full advantage of the strained relation between the king Venkataraya and his nephew, Tirumala (viceroy of Srirangapattana). He enlarged his territory and strengthened his position. He adopted a policy of expansion, after realizing the weakness of Tirumala. He annexed the neighbouring territories of the poligars. Tirumala was so weak that he could not protect his feudatories nor was he is in a position to safeguard his own territory from encroachment by Raja Wodeyar. The relation between Venkataraya, the king and Tirumala strained further. Circumstances became unfavourable to Tirumala with no help from the king and his own vassals began to flout his authority. Once when Tirumala was passing through Holenarasipura en-route to Srirangapattana, he was captured by Lakshmappa Nayaka, the chief of Holenarasipura. Raja Wodeyar then intervened and defeated Lakshmappa Nayaka and released Tirumala. At this instance Venkataraya, the king openly rewarded Raja Wodeyar and bestowed few villages to

him as rent free estates. In such a situation the position of Tirumala became very weak.[12] The province under his rule gradually reduced in size and Raja Wodeyar became more powerful.

The acquisition of Srirangapattana by Raja Wodeyar is an important event in the history of Mysore. There are three theories which narrate the acquisition of Srirangapattana by Raja Wodeyar. These three theories have been given by chroniclers which give three different versions about the mode of change of government at Srirangapattana. The first theory is based on the Mysore palace records, which refers to voluntary gift or bequeath. The second theory as elucidated in Kalale kaifiyat refers to conditional offer of viceroyalty by Tirumalaraya to Raja Wodeyar. The third theory of Raja Nirupa is based on Mysore Doregala Purvabhyudaya Vivara.[13]

Satyanarayana, A.[14] has critically analyzed the three theories. He refuses the first two theories. He is of the opinion that in the wake of strained relations between Tirumala, the viceroy and Raja Wodeyar, it is not possible to accept the voluntary gift theory.

Wilks[15] also expresses the same opinion and rejects the theory saying "successive attempts of Tirumala to remove Raja Wodeyar by assassination do not admit any such supposition". Further Satyanarayana in his analysis of the first theory questions that how can a subordinate like a viceroy can ever gift the viceroyalty to another person, Whereas this is a prerogative right of the ruling king.[16]

The second theory about the conditional offer of viceroyalty by Tirumala to Raja Wodeyar cannot be accepted as there are no supporting epigraphical evidences for this.[17]

According to Satyanarayana A, the third theory of 'Raja Nirupa' is an acceptable one, in the wake of the circumstances existed then. "Raja Nirupa points out that Venkatapati Raya sent the royal order to Tirumala to abdicate and to make over the change of the viceroyalty to Raja Wodeyar".[18]

The theory of 'Raja Nirupa' is supported by epigraphical evidence also. We can get a reference to a copper plate grant from T.Narasipur which refers to Raja

Wodeyar as ruling at Srirangapattana on the authority of Nirupa of Venkatapati, the king of Vijayanagara.[19]

A grant of 1622 A.D. belonging to Chamaraja Wodeyar V reign also refers to Raja Nirupa. It is thus a valuable support for the theory of Raja Nirupa as mentioned in 'Mysuru Doregala Purvabhyudaya Vivara.[20]

The acquisition of Srirangapattana by Raja Wodeyar in 1610 A.D., is referred to in different manuscripts with diversity of statements. Satyanarayana A[21] has made a critical study of various sources and is of the opinion that the most acceptable indication of most of the sources is that the king Venkata on finding Tirumala incapable of managing the viceroyalty issued a royal order to the viceroy to abdicate and asked Raja Wodeyar to take over the viceroyalty of Srirangapattana.[22] The acquisition of Srirangapattana by Raja Wodeyar in 1610 A.D. thus laid the foundation for the emergence of Mysore kingdom. Raja Wodeyar made Srirangapattana his capital in 1610 A.D. After this he expanded his territory.

He conquered Saraguru, Heggadadevanakote, Ramasamudra, Mysuru, Kikkeri and other surrounding regions.[23]

Raja Wodeyar died in 1617 A.D. He was succeeded by his grandson Chamaraja Wodeyar V (1617 – 1637). Raja Wodeyar had lost three of his sons during his life time. His only surviving son was Immadi Raja, who was only an infant at the time of death of Raja Wodeyar. Hence Raja Wodeyar was succeeded by Chamaraja Wodeyar V, who was the son of Narasaraja Wodeyar, the eldest son of Raja Wodeyar. He was only 11 years old at the time of coronation. The administration of the kingdom was managed by a Dalvoy during the minority of the king. In 1622 A.D. he assumed direct charge of administration[24].

Chamaraja Wodeyar V expanded the kingdom. It included channapattana and reached Nagamangala and Malavalli in the north during his time. His uncle Immadi Raja Wodeyar succeeded him in 1637 A.D. as he did not had any male issue. But Immadi Raja Wodeyar was killed by Dalvoy Vikramaraya [25].

Immadi Raja Wodeyar was succeeded by Kantirava Narasaraja Wodeyar, as he did not had any male issue. Kantirava Narasaraja Wodeyar was the nearest claimant to the throne. He was the son of Bettada Chamaraja Wodeyar (brother of

Raja Wodeyar) and Guruvajammanni. He was born on 2nd May, 1615A.D. The Kantirava Narsaraja Wodeyar's accession to the throne was coincided with several changes in the politics of South India.[26] During this time the Vijayanagara empire had completely vanished. He was the first ruler who was completely sovereign. At this time the Bijapur army tried its best to capture Srirangapattana and to make Kantirava Narasaraja Wodeyar a vassal of Adil Shah. But Kantirava Narasaraja Wodeyar defended the kingdom and repulsed the Bijapur army. The heroic defence of Sriranagapattana by Kantirava Narasaraja Wodeyar unfolds an interesting story in the history of Srirangapattana.[27]

Kantirava Narasaraja Wodeyar had to face two simultaneous problem during his reign. He had to face the repeated invasion of Bijapur army in the North and in the South, the insurrections instigated by the Nayakas of Madura. However Kantirava Narasaraja Wodeyar was a great ruler and he thwarted the attacks by Bijapur army and also surprised the rebellions in the south of Mysore.[28]

Kantirava Narasaraja Wodeyar was known for his valour his strong physique and great skill in swordmanship. He has been compared to God Narasimha in valour by Govinda Vaidya, who has written 'Kanthirava Narasarajavijayam', a Kannada champu work. Kanthirava Narasaraja Wodeyar is credited with issuing the first gold coins of Mysore which resembled the coins of Vijayanagara. He captured Turuvekere, Kaveripuram, Bettadapura, Piriyapattana, Rudrapattana, Basavapattana, Kadaba and Yelahanka. Thus there was an unprecedented expansion of the kingdom. During his reign the Kingdom extended up to Satyamangala in the South-east, Bettadapura in the west, Arakalagudu in the North West and Hosuru in the north-east. He is credited with the construction of Narasimha temple at Srirangapattana. Bangara doddi canal was also constructed during his time.[29]

He ruled for 21 years and died in 1659 A.D. Kantirava Narasaraja Wodeyar was succeeded by Dodda Devaraja Wodeyar as he did not had any male issue. Dodda Devaraja Wodeyar was born in 1627 A.D. and he ascended the throne in 1659 A.D. He was the son of Muppina Devaraja Wodeyar.[30] He was an important ruler and he extended the territory of the kingdom in different directions. Most of his reign was spent in wars. He expelled Sriranga III from Belur and acquired Hassan and Sakkarepatna.[31] He also defeated Palegar of Ikkeri. He attacked Mummadi

Kempegowda and acquired Huliyurdurga, Kunigal and Chikkanayakanahalli. The Nayaka of Madurai had to lose Dharapuram and Erode to the Mysore kingdom.[32]

The popular tourist as well as religious centre of Mysore, the Chamundi hill also witnessed some developmental activities during the reign of Dodda Devaraja Wodeyar. He laid the steps to the Chamundi hill and also installed monolithic Nandi statue midway to the hill.[33] Because of his achievements in both political and cultural arena he has been regarded as an illustrious ruler of Wodeyar dynasty. He died in 1673A.D.[34]

He was succeeded by his nephew Chikkadevaraja. Chikkadevaraja was born on 1645 A.D., and he ascended the throne in 1673A.D.[35]

Chikkadevaraja was one of the greatest rulers of Wodeyar dynasty. He ruled for 31 years. Srirangapattana was a flourishing place during Chikkadevaraja's time. The details from the inscriptions and the writings of British officers support the view.[36]

According to Satyanarayana the reign of Chikkadevaraja Wodeyar was full of action and diplomacy. It was an era when two powerful characters of Indian history like Aurangazeb and Shivaji made their appearance in the south.

He stood face to face with Shivaji and repulsed all Maratha attack on the kingdom. He befriended Mughals and provided military assistance to Aurangazeb during his campaign in the south. He maintained good diplomatic relations with the Mughal empire.[37] chikkadevaraja Wodeyar ruled from 1673 to 1704 A.D. In 1687 A.D. Chikkadevaraja acquired Bangalore which originally belonged to Venkoji. Venkoji tried to negotiate with Chikkadevaraja meanwhile the Mughal general of Aurangazeb, Kasim Khan captured the place.[38] Chikkadevaraja accepted Bangalore on lease from the Mughals and agreed to be their tributary for this region in 1689 A.D. It was during the reign of Chikkadevaraja Wodeyar, that the territory of the Mysore kingdom got expanded. He conquered Tumkur, Hoskote and major parts of Salem district. Hassan, Banavara, Vastare and Chickmagalur were annexed from Keladi rulers. He assumed titles of Apratimavira, 'Maharashtrabhupalajalaripu' and Navakoti Narayana. He assumed the title of maharashtrabhupalajalaripu for having defeated Marathas in a number of wars. Chikkadevaraja Wodeyar was known not

only for his political powers but also for his able administration. Through his able administrative reforms this king was able to mobilize a huge sum exceeding nine crores of pagodas. He reorganized administrative machinery in to eighteen departments known as 'Athara Kacheri'. He also provided irrigational facilities on a large scale by erecting a dam across river cauvery. He has also built several temples like Venkataramana temple at Bangalore, Paravasudeva temple at Gundlupet and Shwetha varaha temple at Srirangapattana. In praise of Cheluvanarayanaswamy of Melukote he has composed 'Chikkadevrajabinnapam'.[39]

Thus during the rule of Chikkadevaraja Wodeyar Srirangapattana became more prominent. Chikkadevaraja Wodeyar died in 1704 A.D.[40]

A period of about 60 years from the death of Chikkadevaraja Wodeyar marked the period of decline and downward trend for the Wodeyars. This was the period when Dalvoys gained greater control over administration.

Chikkadevaraja Wodeyr was succeeded by his son Kanthirava Narasaraja II, who was born deaf and dumb. The dalvoys of this period took advantage of the disability of the king and slowly consolidated their authority and position.

"Krishnaraja I, son of Narasarja II, who came to the throne in 1713 A.D., had to pay a tribute of one crore rupees to the Nawab of Arcot, the Mughal representative and Murarirao Ghorpade of Gutti, who laid siege to Srirangapattana in 1724 A.D. This was followed by campaigns of Bajirao I who collected a tribute of Rs. 21 lakhs in 1727 A.D. Capture of Magadi and taking its ruler of the Kempegowda family captive was an important achievement of this Prince. Dalavayi Nanjarajayya and his brother Devarajayya who became powerful during the days of Krishnaraja-I put the next ruler Chamarja VII in confinement and took the reins of administration in their own hands. When Chamaraja VII died in 1734 A.D., queen Devajammanni (wife of Krishnaraja I) adopted prince Krishnaraja II, who was crowned in 1734 A.D.[41]

3.2.2 Hyder Ali:

Hyder Ali is a noted figure in the history of Deccan. He was a commander in the army of Nanjarajayya. He slowly rose to power and took the administration of the Mysore kingdom in to his hands. Hyder Ali's story of rosing to power from a mere commander in the army to a political administrator is quite an interesting one. He was

born in 1721 A.D., at Budikota near Kolar. He was born to Fateh Mohammed and Majida Begum.

In 1747 A.D., when the Mysore army laid siege to Devanahalli, Hyder exhibited his extraordinary skills as a soldier and attracted the attention of Dalvoy Nanjarajayya. Nanjarajayya was so impressed with Hyder that he made him the commander. In 1757 when a war broke out in connection with Arcot succession near Jinji the Mysore kingdom took side of Nasirjung, the Nizam of Hyderabad. Hyder Ali was sent to jinji along with a small contingent to help Nasirjung. But Nasirjung was killed in the war. However Hyder managed to secure some camels which were laden with gold coins. These camels belonged to the mobile treasury of the Nizam. This helped Hyder Ali greatly to build his career as a military leader. This event further consolidated the position of Haider Ali.[42] Marathas were enemies of Mysore. To collect chauth, they had invaded Mysore in 1753 A.D., and in 1757 A.D. The Mysore ruler had to pay a huge sum of money to the Marathas by way of chauth. In 1757 A.D., 31 lakhs had to be paid to them but Nanjarajayya could not mobilize the required sum and hence pledged Bangalore and other 12 taluks to Marathas.

In 1758 A.D., when they again attacked Mysore in order to collect their dues, Hyder Ali defeated them and was able to recapture Bangalore from them. This was one of the major turning points in the career of Hyder Ali. Pleased with this act he was conferred with the title Nawab Hyder Ali Khan Bahadur by the Mysore Durbar. Hyder Ali was appointed as the 'Faujdar' of Dindigal.

Later the soldiers of the Mysore army became restive as they were not paid the salaries and they refused to fight. With the help of Khande Rao, Hyder Ali persuaded the army and also convinced Marathas who had attacked Srirangapattana. Thus his role in protecting the kingdom of Mysore from a major disaster was quite decisive. The king ousted Dalvoy Nanjarajayya and in his place appointed Hyder Ali. There by Hyder Ali became more powerful and the king was moved to the background.[42]

Marathas were defeated in a war at Panipat in 1761 A.D. Thereby the Mysore kingdoms get rid of the Maratha menace temporarily. Hyder was able to capture Sira in 1762 A.D., and Keladi kingdom in 1763 A.D. Hyder obtained a huge booty by way of capturing Bidanur, the capital of Keladi. This helped him greatly in his future adventures. He continued his march and extended the boundaries of kingdom beyond

Tungabhadra to Dharwad by defeating the Maratha chief Ghorpade of Gutti and defeating Savanur Nawab. But later in 1765 and 1766 A.D., Marathas defeated Hyder Ali. But however Hyder Ali did not deter from his dream of expansion and had to encounter British in Tamilnadu. The Marathas, the Nizam and British together formed an alliance to fight against Hyder Ali. Thus first Anglo Mysore war broke out (1767 – 1769 A.D.). Britishers were defeated in the war. Hyder Ali compelled them to sign a peace treaty. Later in 1771 A.D., Marathas invaded Mysore and defeated Hyder Ali. At this juncture Britishers did not come to help Hyder Ali as per the treaty they had signed in 1769 A.D. Later in 1772 A.D., Hyder Ali captured Coorg and in 1779 A.D., the rich principality of Chitradurga was conquered. Hyder Ali got control of major parts of Karnataka, parts of Tamilnadu and Kerala. The king Krishnaraja Wodeyar died in 1766 A.D. He was succeeded by his son Nanjaraja Wodeyar. But Hyder Ali forfeited the royal jahagir. He also forfeited all the valuables and the money in the palace. Nanjaraja Wodeyar literally became a prisoner in the hands of Hyder Ali till his death in 1770 A.D. He was succeeded by Chamaraja Wodeyar VIII (1770 – 76 A.D.).[43]

On 16th September, 1776 A.D., Chamaraja Wodeyar died . Haider Ali chose Chamaraja, a two and a half year old boy as the next king much to the dismay of Maharani Lakshmammanni. He was the son of Devaraja urs of Arikuthara and Honnajamma. The boy was crowned on 27th September, 1776 A.D., as the twenty first ruler of Mysore.[44]

A confederacy was formed against the Britishers in 1780 A.D. Hyder joined this confederacy which consisted of Mysore, Marathas and the Nizam. He attacked Tamilnadu and had an upper hand in the war. But soon he was isolated as his allies deserted him. Hyder Ali died in 1782 A.D., when the second Anglo Mysore war was still going on. The war was continued by his son Tipu.[45]

According to M. Shama Rao,[46] "Hyder was entirely illiterate, though his natural ability and shrewdness enabled him to transact all his business with care and scrutiny". The remarkable achievement of Haider Ali was the expansion of Mysore kingdom. He merged many principalities like Chikkabllapura, Doddaballapura, Sira, Harapanahalli, Bellary, Rayadurga etc., in to the Mysore kingdom. Thus he was responsible for making Mysore kingdom, more powerful in south India. He stands out

in the history of south India as a remarkable soldier, administrator, organizer and a military leader and an astounding politician. Thus Hyder Ali takes a special status in the history by virtue of his achievements.

3.2.3 Tipu Sultan

Tipu Sultan was the elder son of Hyder Ali. He succeeded his father on 29 December 1782 A.D., at the age of 32. It is remarkable to note that, Tipu spent major part of his life and career as an able administrator to curb the supremacy of the Britishers in the Indian sub continent. History clearly shows that Tipu Sultan stands out as an economist with a vision, a reformer, an innovator, a scholar, a poet and a great administrator. Thus Tipu sultan is known for his multifaceted personality. Tipu Sultan has fascinated successive generations of writers for more than two centuries now. If there is still a feeling that Tipu Sultan has long been denied his right place in history, it is due not so much to the dearth of writings on Tipu as his improper depiction in those writings.[47] Tipu Sultan is perhaps the only native ruler whose personality and policies have been interpreted in widely varying evaluative terms both negative and positive, ranging from vilification at one extreme to glorification at the other.

Tipu Sultan carried the distinct title "Tiger of Mysore", which was given by the Britishers for the courage and gallantry he showed against them in the first two Mysore wars. Tipu Sultan was a formidable enemy to the British. They worked out political strategies to eliminate him. Finally they succeeded in their attempts at the Fourth Anglo Mysore war in 1799 A.D. Historians have discussed at length the ups and downs of the life of Tipu Sultan, the diverse aspects of his administration, the condition of the society under his rule, his religious policies, social reforms, his innovations, legal administration etc.[48]

Early career:

Tipu was born on November 20th, 1750 A.D., at Devanahalli. His father was Hyder Ali and mother Fatima also called Fakhr-un-Nissa. Hyder Ali's first wife was attacked with dropsy during her first delivery and due to this she was rendered paralytic for the rest of the life. Then Hyder Ali married Fakhr-un-Nissa, daughter of Mir Muin-ud-din, who was the governor of fort of Cuddapah for some years. Tipu

was also called Fath Ali after his grandfather. "Fath mohammed". Hyder provided formal education to his son in the field of warfare administration and as well as in literature.[49] Tipu's mother was a very pious woman. She had gone to Arcot to pray for a child in the Darga of the patron saint, Tipu Mastan Aulia.[50] After this she gave birth to a male child at Devanahalli. The boy was named Tipu after the patron saint, Tipu mastan Aulia. In his early career Tipu participated in many wars under the leadership of his father, Hyder Ali. When Hyder Ali attacked Malabar in 1763 A.D., Tipu, a boy of thirteen years by then had his first experience of war. Tipu played a minor role up to the outbreak of First Anglo Mysore war.

Tipu marched as far as Madras in the first phase of first Anglo Mysore war and plundered the houses of Madras counsellors at St. Thome. Tipu also concluded the negotiations with the Nizam of Hyderabad. By this act of Tipu, the Nizam of Hyderabad was so pleased that he conferred the title 'Fateh Ali Khan' on him. Tipu had also participated in Mysore-Maratha wars (1769-1772 A.D.) under the leadership of his father Hyder Ali.

Tipu's succession:

Hyder Ali died during the second Anglo Mysore war in 1782 A.D. Tipu succeeded his father. The succession was peaceful. Tipu continued the war and defeated many war heroes of the English camp. He defeated colonel Baille in September, 1780 A.D., Colonel Braith Waite in February, 1782 A.D. Ultimately he defeated British at Wandiwash in 1783 A.D. Tipu had allied with the French to fight against Britishers. But the French deserted him after signing Versailles treaty in 1783 A.D., with the English. At this time the financial situation of the Madras government was very bad which compelled them to make peace treaty with Tipu. It was a great blow to the prestige of the English. Even Governor General Warren Hastings was very much disappointed with this peace treaty. Though Tipu Sultan did not gain any booty or territory out of the treaty, but still it was a great moral booster to him. He was able to gain political fame out of it.[51]

Tipu signed the Mangalore treaty in 1784 A.D. As a reply to the Tiu's action against Nargund, the Marathas occupied Badami in 1786 A.D. Then Tipu had to wage war against Marathas. But however Kittur, Nargund and Badami were returned to Marathas as a result of peace treaty of 1787 A.D. Third Anglo Mysore war was

triggered (1790-92 A.D.) when Tipu attacked Travancore, who were allies of Britishers. Srirangapattana was besieged in March, 1792 A.D. By this, the territory under Tipu's control was reduced to half. He had to pay three crores of rupees as war indemnity and transfer two of his sons as hostages to the British. By this Tipu felt humiliated.[52]

Tipu started rebuilding his Kingdom after the third Anglo Mysore war in 1792 A.D. Various departments such as army, the navy, commerce and trade were revamped. Revenue administration was improved with special interest. He received a self made French envoy Ripaud, who was the Captain of a private ship. He informed Tipu that he has been sent by a French officer in order to pass on the message that there was a big force stationed at Mauritius, which will be sent to India on the request of Tipu.[53]

Tipu started diplomatic relationship with foreign powers like French, Kabul and Napoleon and the Sultan of Turkey. At this juncture, Lord wellesly offered Tipu to join the confederacy mooted by him. But Tipu refused the proposal.[54] This caused the Fourth Anglo Mysore war. Britishers were joined by Marathas and Nizam of Hyderabad. General Harris moved from Madras on 3rd February, 1799 A.D. General Harris received the co-operation of General Stuart who marched from Malabar. Arthur Wellesley and General Baird also supported them. Thus the English army marched on Srirangapattana from different places with more than 36,000 men. Tipu failed to stop the advancing English army at Siddapura and Malavalli. General Harris used a new route to Srirangapattana crossing river Cauvery at Sosale. On 5th April, 1799 A.D., General Harris commenced the siege of Srirangapattana.[55]

On 20th April and on 28th April, 1799 A.D., Tipu tried to have peace talks with English. General Harris advocated the 'B' draft on both the instance which were not acceptable for Tipu. Tipu finally decided to face the English in the battlefield. The final assault on the Srirangapattana fort was on 4th May, 1799 A.D. The assault started at 1.30pm and by evening got the control of the fort. Tipu died in the war near water gate as a common soldier.[56] When Tipu died, he was in his forty seventh year and had reigned for seventeen years.[57] After the death of Tipu Sultan on 4th May, 1799 A.D, Srirangapattana fell into the hands of Britishers. They became the masters of the land through the right of conquest. Britishers took away Tipu's belongings beyond eastern

and western ghats from Mysore. They recognized Krishnaraja Wodeyar III, son of Chamaraja Wodeyar IX as the king and placed him on the throne of Mysore. Krishnaraja Wodeyar was a boy of five years at the time of coronation (30th June, 1799 A.D). Britishers appointed Purnaiah as the Dewan of Mysore. Purnaiah was an able revenue minister of Tipu. Purnaiah joined the services of Hyder Ali with the intention of settling down at Srirangapattana. Through his commitment, dedication and extraordinary memory power he won the confidence of Hyder Ali. He was made the head of Toshekhana or Treasury. After the death of Hyder Ali, it was Purnaiah, who played a leading role in convincing Tipu to succeed his father. Purnaiah's conviction towards Mysore state had won him the great reward. He was appointed as Finance minister by Tipu Sultan. Thus Purnaiah was a notable figure during the reign of Hyder Ali and Tipu Sultan. After the death of Tipu Sultan when Britishers returned the territory to the Mysore royal family, they found Purnaiah as an able and experienced statesman and appointed him as the Dewan and also as the Regent of the Maharaja, since the Maharaja was a minor.[58]

A British Garrison was stationed at Srirangapattana, under the command of General Wellesley. The capital of the kingdom was shifted from Srirangapattana back to Mysore. Later the British cantonment was removed from Srirangapattana to Bangalore. With all these changes Srirangapattana began to decline. Srirangapattana lost its glory and reduced to a nominal town. The decline of Srirangapattana from 1800 to 1891 A.D is well documented. The population of the town which was about 1,50,000 during the reign of Tipu Sultan was reduced to 32,000 within a year of his death. The population still declined further to 12,551 in 1891 A.D and to 11,423 in 1961.[59] Thus with the death of Tipu Sultan in 1799 A.D., Srirangapattana lost its political importance and just became only a pilgrimage center.[60]

Tipu's personality and administration:

Unlike Hyder Ali, Tipu was well read. He was aware of the world affairs. He was well informed in Science. He was a great innovator. He toiled hard for the development of the Mysore Kingdom. He was a usurper and engaged in regular wars. His religious attitude is much debated. He resorted to mass conversions in Malabar, Coorg and Raichur.[61] According to Professor B. Sheikh Ali.[62] "Tippu Sultan is a fascinating figure of Indian history. His short but stormy rule was eventful in many

respects but its main significance lies in his struggle against the colonials. He had vision and a mission. The mission was to liberate the land from the foreign yoke and the vision was to make his country most prosperous. Resistance to colonials and modernization of his state are the two most significant aspects of his regime. Freedom of the land was Tipu's most cherished values. His maxim was that the life of a lion for a day was far better than life of a jackal for a hundred years that one should prefer death to dishonour".

Tipu had divided the kingdom into 37 Asofis (Provinces). These Asofis had a total of 124 taluks. He had appointed one Asof (governor) and one deputy Asof. Amildar was incharge of Amil or taluk. Village was looked after by Patel. Military, revenue, commerce, marine, treasury and ordnance were the six departments in his government.[63]

Tipu brought many reforms. He was very much interested in agriculture. He put brakes on Jagirdari or feudal system as he introduced several new measures like ownership of land by the cultivator. Loans were provided to the farmers to purchase ploughs and seeds. He also paid his attention for the development of irrigation system, roads, gardens etc. He was also known for his social reforms. He prohibited liquor, declare tobacco as injurious to health, abolished slavery, removed prostitution, and discouraged lavish weddings and wasteful expenditure in social function.[64]

A well organized postal system to hasten governmental correspondence was established. A systematic census was done. He tried to improve the economic condition of the state. The state had monopoly in trading certain items like salt, iron, pepper, a cardamom, betel nut, tobacco and sandalwood.[65]

Tipu Sultan initiated silk industry in Karnataka. He also tried to improve the techniques adopted by local artisans in carpentry, smithy etc., by inviting expert craftsman from France. In order to prevent Britishers trading in his kingdom, he adopted several measures. One such measure was the opening of state marts in more than 30 important centres to sell consumer goods. He invited experts from China for the production of sugar and sugar candy. The technique involved in producing these items was maintained as a state secret. He was great innovator and started a state factory at Kanakapura for the manufacture of arms and ammunitions in order to meet the requirements of his army. Gun powder and rocket were produced in Bangalore in

a specialized area called Tarmandalpeth.[66] During the time of Hyder Ali and Tipu Sultan as the kingdom was continuously at war, special interest was taken by Tipu Sultan in the production of indigenous arms and ammunition. He had set up five arms and ammunition units at Srirangapattana. Guns, muskets, cannons, cutlerly and watches were produced in the factory at Srirangapattana. He called the iron factories as 'Tara Mandals'. He had established such factories at Srirangapattana, Bangalore, Chitradurga and Bidanoor.[67] Sandalwood was cut under state supervision and was exported. Recognition was also given for sericulture. Tipu developed diplomatic relation with foreign powers. He replaced Kannada and Marathi with Persian in administration.[68] His innovations were found in coinage, calendar weights and measures, banking and finance, judiciary, navy, etc.[69]

"He was the only ruler in Indian history, who inflicted severe blows on the British. His regime begins in the midst of war against them, ad ends in the war fighting for the country till his last breath".[70]

There is a big question in Indian history as to why every ruler of South India including Marathas and also Britishers wanted Srirangapattana. I have already discussed about this small Island on the bank of the river Cauvery. There is only little evidence for Gangas of Talakadu ruling . But from Hoysala dynasty onwards almost all the dynasty rulers fought each other to establish their supremacy for this small Island.

When Vijayanagara kings were in power Marathas waged wars in this particular place. Even the great king of Marathas, Shivaji tried to capture Srirangapattana, but with the good friendship of Chikkadevaraja Wodeyar with Mughal ruler, King Aurangazeb it was not possible. When Hyder Ali and Tipu Sultan were ruling till 4th May, 1799 A.D., Britishers tried to capture Srirangapattana three times and finally for the fourth time they succeeded in capturing Srirangapattana from Tipu Sultan and Tipu Sultan died in the battle field at 1.30 P.M., on 4TH May, 1799 A.D.

Hyderabad Nizams and Marathas joined hand with Britishers and made an attempt to capture Srirangapattana but it was foiled. It was very difficult for the Britishers to fight against Tipu Sultan because he used rockets in the war against

them. The rocket launching court can be seen even today in Srirangapattana. It is now encroached upon and is in bad condition.

Tipu had very good diplomatic relationship with French people. Tipu was waiting for the military support from French army to wage fourth Anglo-Mysore war. But it did not happen because Tipu was cheated by his own people. To know this part of true history there are good number of folk ballads in Srirangapattana which reveal the important historical facts.

Another important historical primary source material to know more about the contact of French people with this part of India is that, there are nearly 25 burials of French people near Pandavapura. Some of the burials have inscriptions on them written in French and some in English script and they have called Pandavapura as 'French Rocks' in their inscriptions on the burials. But this French burial ground is completely neglected by local people and also Karnataka state Archaeology department. If it is properly protected and preserved definitely it can be developed in to an important French heritage site thereby attracting French tourists and promoting tourism. Here one of the small inscription reads that, 'a French lady, wife of a military officer died here at the age of 24 years while giving birth to a baby'.

Such an important historical place like Srirangapattana is not to be seen anywhere else in South India. We may see one or two places where one or two wars have been fought like Talakad, Hampi, Dwarasamudra etc,. But this unique small Island, Srirangapattana was wanted by many rulers and just because of that they waged many wars. After the death of Tipu Sultan, Srirangapattana was deserted and fell into decline. Now slowly it is being developed into a very important tourist and pilgrimage centre of Karnataka state.

3.3 Heritage of Srirangapattana:

Srirangapattana is an important historic town of Karnataka and has a rich heritage.

The heritage of Srirangapattana includes built heritage, religious heritage, cultural heritage and military heritage. The built heritage is discussed in detail in chapter – 4. In this section the cultural heritage, religious heritage, and military

heritage are discussed. Heritage forms an important product of tourism. It has the ability to attract visitors in large numbers.

3.3.1 The heritage of Dasara

Fairs and festivals are an integral part of any culture. Dasara celebration has become an integral part of Indian festive tradition. It is also called as "Sharannavaratri". The Indian epics Ramayana and Mahabharatha also have references to the worship of Goddess during 'Navaratri'. The word Dasara, is derived from the Sanskrit words 'Dasha' and 'Ahar' Dasha meaning ten and Ahar meaning day. Thus this ten day festival or tenth day celebration of the festival is called 'Dasara'.[71] As per the traditional mythology there are two festivals that are called 'Navaratri'. They are 'Vasantha navaratri' and 'Sharannavaratri'. 'Devi mahatmya', which is a part of 'Markandeya purana', has an elaborate and graphical description of Navaratri festival and also the rituals observed during Navaratri celebrations. The worship of goddess Durga during Navaratri is referred to in the above text.[72] The myth of Durga slaying the buffalo demon has been the central theme of the goddess cult from very early times. There is evidence to show that Durga was worshipped as the slayer of the buffalo from the first century B.C. An early terracotta plaque from Nagar in Rajasthan shows a four armed goddess riding a lion and killing a buffalo.[73]

But the Durga cult is probably even earlier than the earliest sculptural representations of her myth. It most likely goes back to prehistoric times. What is important to understand is that this is a complex cult that embodies a vast number of diverse elements. Some of these are of great antiquity while others may be of medieval or more recent origin. Thus it can be understood that both folk and tribal religious practices have also contributed to the development of the Durga cult.[74] It seems that, from the earliest times, the myth of Durga slaying the Demon and re-establishing the rule of righteousness on earth has inspired many kings and feudal lords to worship her for victory over their enemies. We find a number of myths and legends in Indian literature about many royal heroes, who have worshipped goddess Durga and sought her blessings for success in military campaigns. Examples of this being King Yudhishtira of Mahabharatha period and Lord Rama. Apart from the above epic heroes, many historical kings have also worshipped goddess Durga for their military success. But however the worship of Goddess Durga did not become a

splendid and spectacular ten day war festival until after the Gupta period in North India and the end of Chola rule in Southern India. In Southern India, the Pallavas were often engaged in expensive royal Vedic rites. These were substituted by public show of charity. However by the time of the medieval Vijayanagara Empire, the Navarathri festival replaced all other forms of public kingship rituals, to such an extent that its grandeur impressed and dazzled every visitor.[75]

The vast Vijayanagara Empire had many viceroys and local chiefs and they ruled their territory. They were also supposed to pay their dues to the Vijayanagara emperors. Vijayanagara emperors started celebrating Dasara as a national festival. They found an opportunity to utilize Mahanavami and Vijayadashami for political and economic gain. They used to invite all their viceroys and subordinates for Dasara festivities. The emperor used to reinstate his sovereignty. The martial parade on Mahanavami used to introduce the strength of their army to the people and also used to give a message to their enemy about the strength of the Vijayanagara forces indirectly. Thus it can be said that Vijayanagara rulers had a great political vision.[76]

A number of foreign visitors who have visited the Vijayanagara empire during the medieval period have left an account of Dasara festivities. These writings of the foreign travelers are one of the important sources for the study of Dasara festivities in the Vijayanagara Empire. The account of Nunich, Barbosa, Abdar Razzaq, Domingo Paes about Vijayanagara empire is quite elaborate. Similarly Nicolo de conti of Italy also gives a vivid account of Mahanavami in the Vijayangara empire. 'Mahanavami Dibba' at today's Hampi stands testimony to the pomp of the yesteryears Dasara. During Vijayanagara period the king and his associates used to sit atop the decorated Mahanavami dibba and observe the festivities.[77]

After the fall of the Vijayanagara empire, the tradition of Dasara was continued by Raja Wodeyar at Srirangapattana. As discussed in 3.2, Tirumalaraya the viceroy of Srirangapattana was the cousin of Vijayanagara emperor Venkatapatiraya. There were differences between the emperor and the viceroy. Raja Wodeyar (1578-1617 A.D), took full advantage of the situation and ousted Tirumala from Srirangapattana. It is Raja Wodeyar who restarted the celebration of Dasara with all grandeur in 1610 A.D. This increased the glory of the Wodeyars. Thus Srirangapattana gains importance from the Heritage of Dasara. Wodeyars were

subordinates of Vijayanagara emperors. They were participating in the Dasara celebration in the Vijayanagara empire and were greatly attracted by Navarathri festivities and the worship of Goddess Durga. When Raja Wodeyar ascended the throne at Srirangapattana in 1610 A.D. Dasara festivities were also kick started in the same year. 'Srimanmaharaja Vamshavali' provides details about this.[78]

Dasara at Srirangapattana:

On the first day of Ashwayuja month in 1610 A.D. Raja Wodeyar started the celebration of Dasara at Srirangpattana. The king woke up early in the morning and bathed himself. He was anointed with oil and turmeric sent from the nearby temples. The king then wore pure and consecrated clothes and came near goddess Chamundeshwari idol installed in the palace. A special holy thread was tied around his wrist which signified the firm and sacred resolve of the king to observe all the ritual requirements of the nine day worship, to live a much disciplined life and not to leave the consecrated area of the palace.[79]

With the royal sword in hand the King worshipped the 'kalash' representing the nine planets. He entered the audience hall and worshipped the throne before ascending it. As the king ascended the throne, the hall was filled with activity. Dancers, musicians, band, acrobats entertained the king. The priest recited the hymns of benediction. Priests sprinkled holy water on the king. The king then gave donation to the temples for worship. He then accepted 'prasadam' (consecrated food) brought from temples. Then noblemen (urs) and feudatory rulers offered gifts in cash or kind. Then the state horse and elephant were taken to the river for bath and were anointed with oil and turmeric. Courtesans, devadasis and attendants holding virabhadra shield and symbols of royalty accompanied the royal animals to and from the river. The king received the salute from the royal animals. Then the king received the gifts from people and in turn gave them flower garland, betel leaves and areca nut as per their status. The royal women bowed to the king as a mark of respect. Thereby the morning durbar came to an end.

In the late Afternoon, the king held another durbar wherein his brother in law, noble men saluted him with their swords. Then wrestling was organized and the king awarded the gifts. Apart from this acrobat, ram fights were also displayed. The royal horse and elephant were again anointed, bathed and brought before the king. The king

received the salutes and returned to the palace. He again worshipped as in the morning. He bowed to his mother. The royal women washed his feet to honour him. After this the king had light food and slept. These customs were started on the first day of Ashwayuja month continued till the eighth day of Navaratri. On the eighth day in 'Mula' star he ordered to celebrate Saraswati puja and to worship the goddess of learning and all items representing art, book and manuscripts.[80]

The ninth day of the Dasara festival is called Mahanavami. This day is dedicated to worship all those which are associated with kingship. The king bathed himself early in the morning on the day of Mahanavami. He worshipped and placed the royal sword in the palanquin and sent it to the river bank ceremonially accompanied by royal horse and elephant as on the first day of the Dasara. The sword was anointed with oil and turmeric and other ceremonial customs were done. The royal horse and elephant were also worshipped. While the procession came back to the palace, on the way the deified goddess Amala devatha was brought from the priest's house and was placed in another palanquin and was brought to soundarya vilasa pavilion. It was placed in a floral mantap. The king holds the royal sword kept in another palanquin and placed on golden stool. Then as per the custom he worshipped 'Saraswathi', the goddesss of learning and then also worshipped the weapons. He also worshipped the royal horse, elephant and palanquin. Fire rituals (Shatha chandi yajna) were conducted near the shrine of goddess Chamundeshwari. Then in the evening after the rituals the king removed the sacred thread tied to his wrist on the first day. Late in the night the king worshipped tutelary deity Amaladevatha along with his family and sought the blessings of the goddess.

On the day of Vijayadashami (tenth day of Dasara festival) the king bathed early in the morning and did a second round of worship to goddess Saraswathi and the weapons. Then wrestling used to be arranged. He held the royal sword in hand and placed it in the palanquin along with other weapons and sent it to the North direction towards 'Banni Mantapa'. Then the diety Amala devate was sent back to the priest's house. In the evening the king went to Banni tree in howdah along with his army and with all royalty. Near the Banni tree he used to hunt wild animals like tiger, Boar, Bear, Rabbit etc for entertainment. He worshipped the Banni tree and had 'prasada' (consecrated food) and received the respects. Then he returned to the palace. In the big pavilion of the palace he received respects from noble, court men and people as on

the first day of Dasara. In turn all these people were given garlands, Betel leaves and areca nut. The royal sword was placed in front of the goddess Chamundeshwari. Thus the ten day festival of Dasara used to come to an end during the period of Raja Wodeyar in Srirangapattana.[81]

The fame of Dasara festival celebrated by Wodeyars reached its peak during the period of Kantirava Narasaraja wodeyar. The details of Dasara festivities as celebrated by Kantirava Narasaraja wodeyar in 1467 A.D. is given in 'Kantirava Narasaraja Vijaya' composed by Govinda Vaidya.

According to the account of Govinda Vaidya, Kantirava Narasaraja wodeyar made elaborate arrangements for the festivities. The town of Srirangapattana was decorated for the celebration of the festival. Tents were erected for the stay of the special invitees. The celebrations started on the first day of Ashwayuja month with elaborate fire rituals (Homa). Along with it special pujas were conducted to the family deity Chamundeshwari and other deities of the town. The invitees were received respectfully. They gifted the King "Vajra mushti Kalaga", a form of wrestling was also arranged on the occasion. In this form of wrestling both the wrestlers wear sharp knuckle and fight with each other. The king enjoyed the wrestling. Beautiful dancers provided entertainment to the gathering through their dance. Magicians, singers, poets and scholars enthralled the audience. The fireworks display thrilled everyone.

The ninth day of Dasara was celebrated as 'Mahanavami' or 'Ayudha pooja'. Auspicious time was fixed for the worship of Chandika devi and Navalakshmi. All the weapons of the king were brought in a procession. The royal horse and elephant also accompanied the procession. Lord Ganesha, Ganga, royal horse, elephant were worshipped and the weapons were given a ritual bath. They were placed in a palanquin and were brought to a mantapa. The king worshipped the weapons and went back to the palace. On the day of Vijayadashami (tenth day of Dasara) the king bathed early in the morning and worshipped Lord Ranganatha, Narasimha. The big Banni mantapa on the outskirts of the town was decorated. The road from the palace to the Bannimantap was decorated. People thronged to see the procession on either side of the road. When the procession began the king mounted on a horse and went in procession along with the army and the band to the Bannimantapa. Ram fight and

wrestling provided the entertainment. Then king worshipped the Banni tree and by dusk returned to the palace.[82]

Thus Dasara was celebrated by all other Wodeyar kings after Ranadhira Kantirava Narasaraja wodeyar. Dasara celebration continued even during the period of Hyder Ali. After the death of Tipu Sultan in 1799 A.D., the capital was shifted from Srirangapattana to Mysore. Dasara celebration continued in Mysore. It became popularly called as "Nadahabba Mysore Dasara". Dasara celebration continued in Mysore and for the first time it was celebrated in 1805 A.D. When the kingship was abolished, the tradition of Dasara was continued by the state government. Various elements have been added to the traditional Dasara and it has been transformed to a cultural festival today. National sports meet, film festival, flower show, poets meet children's Dasara, Raitha Dasara, and cultural programs have been added to the traditional Dasara. The Dasara procession on the tenth day (Vijayadashami) has also been subjected to lot of changes. Tabloids depicting the socio-economic development of the state, folk troops add glitter to the procession. The main change in the procession is that Goddess Chamundeshwari is kept in the golden howdah which will be carried by the elephant. It is the prime attraction of today's Dasara. A private durbar will be conducted inside the Mysore palace by the descendants of Mysore royal family even today during Dasara. The main streets and circles of Mysore will be illuminated with beautiful lightings which mesmerises the onlookers (Pls.19-24). Over the years, from royal Dasara it has been transformed in to people's Dasara. Mysore Dasara today, is a major tourist attraction.

To revigorate the link Dasara had with Srirangapattana, arrangements were made locally at Srirangapattana for the celebration of Dasara in 2010 AD. In 2011 government provided funds for the celebration of Dasara and thereby every year Dasara is celebrated at Srirangapattana under government sponsorship (Pls.25-29).

In recent years Archaeological Survey of India on Mysore-Bangalore road in Srirangapattana after the Cauvery river bridge where there is a deviation of road towards Pandavapura, on the left side corner of the road Bannimantapa has been identified. After the visit of our ex president of India late Dr.Abdul Kalam to Srirangapattana, it is protected properly after doing Scientific conservation and restoration (Pl.30)

3.3.2 The Heritage of Rockets:

The use of fire arms or Rockets in the warfare has been recorded in the history. Chinese had used it in 13th century. Europeans used rockets in 14th and 15th century. In India fire arrows have been depicted in the sculpture of 12th century (Hoysala temple). The Mughals also used the fire arms. After the invention of canons the use of rockets declined. They were later revived by Hyder Ali and Tipu Sultan during the war against the British in the 18th century. These were called as Mysore rockets. Mysore rockets were technologically more advanced than those known to the Britishers.[83]

The historical records say that in the battle of Polilur Britishers were defeated by the Mysore army and the British ran helter skelter to save themselves from the rocket attack. These rockets contained a metal cylinder in which the combustion powder was placed. This was tied to a bamboo pole or sword. This provided the stability to the missile. Hammered soft iron was used for the metal cylinder. This provided the increased bursting pressure.[84]

What was fascinating about these rockets is that, they had a greater range. Baker[85] says that some of these rockets weighed 3.5 kg and were tied to 10 feet bamboo poles. They had a range of 1 ½ miles. He calls this as "outstanding performance for the time".

Mysore army during the period of Hyder Ali had a rocket corps of about 1200 which was strengthened to 5000 during the period of Tipu Sultan.

With the help of a wheeled cart with three or more rocket ramps, rockets were launched rapidly. Depending up on the distance to be struck and the dimension of the rocket the elevation used to be proportioned.[86]

'Wilk's History of Mysoor' provides a detailed account of the use of rocket in the battle of Pollilur. Further the accounts of Forrest and Innes Munro, who has written 'A narrative of the military operations on the Coromandel coast provides details of Mysore rocket.

Tipu Sultan died in 1799 A.D., in the fourth Anglo-Mysore war. Then Srirangapattana was looted, the capital was shifted to Mysore. After the fall of

Srirangapattana, Britishers collected the samples of Mysore rockets and sent it to London for further study. Britishers considered it as important because they had suffered greatly with the Mysore rocket than any other arm or ammunition of that time. Mysore rockets reached Woolwich royal laboratory. William Congreve, who was the controller of the laboratory, studied these rockets. Then he developed the rockets which are popularly called 'Congreve rockets'. These rockets were used by Britishers in their future endeavours. The rocket launching pad at Srirangapattana is now in a utter dismay. It has been encroached and no conservation measures have been taken in Srirangapattana

Three specimen of Mysore rocket has been preserved at the Karnataka Government Museum at Bangalore. After the interest shown by the late President Dr. Abdul Kalam, in the Mysore rockets, the officials of ISRO (Indian Space Research Organisation) have visited Srirangapattana in order to propose to start a rocket museum at the birth place of Indian rocketry. But however it could not happen. If a rocket museum is established at Srirangapattana it will be a tribute to the great innovator and technology buff Tippu Sultan and at the same time it can become one of the prime attractions of tourism at Srirangapattana.

3.3.3 Coins of Tipu Sultan:

Tipu Sultan was known for his innovation. He brought in many innovations in his administration. Tipu Sultan was engaged in wars with Britishers. The conditions prevailing during that period demanded good cash flow to meet the rising expenditure due to wars which Tipu Sultan was engaged in. There was also a need to defend his territory from the enemies. This forced Tipu Sultan to mint varieties of coins in different mints located in various part of the kingdom. Tipu Sultan minted gold, silver and copper coins. The innovative nature of Tipu was also represented in his coins through the mint names, dates of minting and denomination in which they were minted.[87]

Nineteen mints of Tipu Sultan have been identified so far. They are:

1. Pattan or Srirangapattana
2. Nagar / Haidarnagar
3. Nazarbad / Mysore

4. The Bangaluru (Bengaluru)
5. Chitradurga mint named Farrukh-ya Hissar
6. Mint at Dharwad named Khurshed-Sawad
7. Gooti in Ananthpur district of Andhra Pradesh called Faia Hisar
8. Dindigal mint in Tamilnadu named Khaliquabad
9. Zafarabad which refers to Gurramkonda in Kadapa District of Andhra Pradesh
10. Salamabad now identified as Satyamangalam in Tamilnadu
11. Farrukhi mint located near Calicut.
12. Mint at Calicut
13. The mint called Benazir has been identified as present Holehonnur in Shimoga district of Karnataka.
14. Mint at Sakkarepattana in Chickmagalur district of Karnataka
15. Satara in Maharashtra
16. Mint at Abburu in Chitradurga district
17. Mint at Bekal fort in Kerala
18. Mint at Ganjikot
19. Kalur mint which can be one of the two places of the same name situated in Chitradurga and T.Narasipur Taluk of Karnataka[88]

The various types of coins issued by Tipu Sultan, is summarized in table 3.1.[89]

Table 3.1: Coins issued by Tipu Sultan

Sl.No	Coins	Types	Description
1	Gold coins	Ahmadi	Weight – 13.6 gms Mint – Srirangapattana and Nagar
		Sadiqui	Weight – 6.8 gms Mint – Pattan Measurement – 0.75” in diameter
		Faruqui or Pagoda	Weight – 3.4 gms Mint – Pattan, Nagar and Dharwar Measurement – 0.6” in diameter
		Panam	Weight – 0.34 gms (smallest gold coin) Mint – Pattan, Nagar, Dharwar,

			Dindigal, Feroke and Calicut
2	Silver coins	Imami	Weight – 10.5 to 11.6 gms Measurement – 1.1" in diameter
		Abidi	Weight – 5.35 to 5.8 gms Measurement – 0.8" in diameter
		Baquiri	Weight – 2.68 to 2.90 gms Measurement – 0.6" in diameter Mint – Srirangapattana (Quarter rupee)
		Jafari	One – eighth rupee Average weight – 20 grains Weight – 1.30 to 1.45 gms Measurement – 0.4" in diameter Also called two ane Mint – only in Srirangapattana
		Kazimi	Weight – 1.34 to 1.40 gms Measurement – 0.3" in diameter Mint – Srirangapattana
		Khizri	Smallest silver coin Weight – 0.34 to 0.36 gms Also called half ane Mint – Srirangapattana
3	Copper coins	Othman or Mushtari	Weight – 21.5 to 23.5 gms Mint – Srirangapattana, Nagar, Feroke, Calicut, and Chitradurga. Called two paisa
		Zohra	Weight – 10.50 to 12.50 gms Measurement – 0.9" in diameter One paisa denomination
		Bahram	Weight – 5.51 to 5.77 gms Mint – Srirangapattana, Nagar, Chitradurga, Feroke, Dharwad, Bangalore, Satyamangala, Dindigal, Gurramkonda and Nazarbad (Mysore)

			Half paisa denomination
		Akhtar	Weight – 2.66 to 2.92 gms Measurement – 0.5" in diameter Quarter paisa denomination
		Qutb	Weight – 1.3 to 1.5 gms Measurement – 0.4" in diameter Mint – Srirangapattana, Nagar, Bangalore, Satyamangala, and Chitradurga.

Well known Prof. A.V.Narasimha Murthy[90], a south Indian numismatist has studied Hyder Ali and Tipu Sultan's coins of gold, silver, copper and also different mints with legend and dates. This authenticated primary source is important to know about Hyder Ali and Tipu Sultan's period metallurgy and coinage.

Even Kandoba Rao , H [91] another numismatist has also studied and published about Hyder Ali and Tipu Sultan's coins and mints in his Kannada book. Many more numismatists of Karnataka and India have made very good study of these coins like Altekar, E.J.Rapson, Raghunath Bhat, H.R.[92] Many more scholars have also studied these coins and have published good number of articles in the Journal of Numismatic Society of India[93] and Studies in South Indian Coins[94] and also in many more published books of numismatics.

In recent explorations and excavations conducted by Rangaraju N.S. at Anuvanahalli, which is about 8 to 10 kilo meters away from Sakkarayapattana of Chickmagalur district. This was the first scientific excavations conducted in this district and was very useful for the study of Chickmagalur district. Here also he collected Tipu coins[95,96,97] along with other dynasty coins like Shatavahana, Roman period silver coins, Vijayanagara and Mysore Wodeyars period coins. Tipu was a clever king and has given code words to his mints, to different metal minting places in his ruling areas.

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CHAPTER – IV

TOURIST ATTRACTIONS IN AND AROUND SRIRANGAPATTANA

Introduction-Tourist attractions of Srirangapattana-Secular Heritage-Srirangapattana fort and the breach-Colonel Bailey's Dungeon-Inman's Dungeon-Obelisk-armoury-Lalmahal-Hanging bridge-Mummadi Krishnaraja Wodeyar's Birth Place-Tuppada Kola-Krishnamurti's Bungalow-Place of Tipu's death-Falg staff cavalier-Tipu's rocket court-Wellesley Bridge-Daria Daulat Bagh-Scott's Bungalow-Ranakambha or Webbe's monument-Chamarajendra Memorial hall-Religious heritage-sriranganatha swamy temple-sri Narasimha temple-Sri Gangadhareshwara Swamy temple-Jumma Masjid-The Gumbaz-Bailey Memorial-Abbe Dubois Church-Nimishamba temple-Jyothirmaheshwara and Kshanambika temple-Jain temple-Garrison cemetery-Other temples-Pashimavahini-Gautamakeshtra-Chandravana-Gosai ghat-Sangama-Tourist attractions around Srirangapattana-Ranganathittu Bird Sanctuary-Karighatta-Balmuri-Krishnaraja Sagara or Brindavan Gardens-Kannambadi and KRS back waters-Kere Tonnur-Notes and references

4.1 Introduction

The historic town of Srirangapattana has got number of monuments. The monuments stand testimony to the role of various rulers. The palace, temples, fort, masjid, the gateways attract the tourist to this town. "In many cases, the built heritage is a strong defining force or anchor for a sense of place that can be identified and appreciated by inhabitants and visitors. For some the extent and intensity of such identification may be determined by the knowledge and understanding of the place that the person or groups has, particularly in relation to factors such as present and previous users or the nature and meaning of events which may have taken place there. The asset may be important as the repository of a cultural memory that reinforces group identity".[1]

According to Charles Mckean,[2] among the varied cultural and heritage resources, built heritage has a meaning derived from history, physical place and the value that society ascribes to them. The built heritage is a link between culture and

nature and is considered an important artefact of culture. One can interpret history at regional and local levels by a close study of what is built.

According to the study conducted by Gregory and Alison,[3] there is a need to understand the relationship between built heritage and Tourism. Such an understanding contributes to heritage preservation and promotion. Apart from this it also aids in heritage tourism product development. The main finding of this study is that tourist appreciates built heritage or Heritage buildings because of experimental themes like 'visual appeal' 'personal reflections' and 'engaging experiences'.

Among the Heritage visitor attractions, built heritage attractions are one of the main categories.

4.2 Tourist attractions of Srirangapattana - Built Heritage

It includes both secular and religious heritage. The history and Heritage of Srirangapattana is reflected in its great monuments. The monuments at Srirangapattana are protected by Archaeological survey of India and also by State Archaeology department as the monuments are of both National and state importance. The list of protected monuments at Srirangapattana is given in Table 4.1.

Table-4.1: Protected monuments at Srirangapattana

Sl. No.	State Monuments	Sl. No.	ASI Monuments
1.	Krishnamurti's Bungalow	1.	Remains of Tippu's Palace
2.	Mummadi Krishnaraja Wodeyar's birth place	2.	Colonel Bailey's Dungeon
3.	Srirangapattana Fort	3.	Daria daulat Bagh
4.	Bastion (Bateri) (2 Nos.)	4.	Gumbaz containing tomb of Tipu Sultan
5.	Dungeon	5.	Jumma Masjid
6.	Armoury (8 Nos.)	6.	Obelisk Monuments and fort walls near the breach
7.	Hanging Bridge (Swinging Arch)	7.	Spot where Tipu's body was found
8.	Moat around fort	8.	Sri Kantirava Narasaraja Wodeyar's statue in Sri

			Narasimha temple
9.	Obelisk (Ranagambha)	9.	Sri Ranganathaswamy temple
10.	Ruined Palace of Mir Sadik		
11.	Tuppada Kola		

Source: Department of Archaeology, Museums and Heritage, Government of Karnataka.

Srirangapattana because of its great historic architectural, religious and cultural values has entered in to UNESCO tentative list of world heritage sites in 2014. The outstanding universal value of Srirangapattana "lies in its representation of different developmental stages of defence architecture in Hindu and Indo-Islamic traditions ranging from Hoysalas, the Vijayanagara and the Islamic traditions introduced in the period of Haider Ali and Tipu Sultan. Under continuous occupation since 12th century A.D., Srirangapattana displays a wide array of architectural influences that manifest themselves in unique features and components visible across the myriad of buildings across the property"[4] (Image-1) and (Map-3).

4.2.1 Secular Heritage:

4.2.1.1 Srirangapattana Fort (Image.2) (Pls. 31-32):

The historic town of Srirangapattana has a naturally protected fort. The fort was originally built by the Nagamangala chief, Thimmanna. He obtained the permission of Vijayanagara emperor Devaraya – II in 1454 A.D. to build a mud fort here.[5]

"It served as a military bastion for rulers of dynasties ranging from Hoysalas to Tipu Sultan. It was operated as a front runner security centre. It was built renovated, rebuilt and restructured from time to time".[6]

Srirangapattana is an egg shaped Island formed by the river Cauvery. The town is well protected by the river on all sides. Hence the fort is classified under Jaladurga fort. Though the fortification started at the time of Hoysalas it gained prominence at the time of the Vijayanagara empire. The fort wall consists of prisons along the inner fortification. There are six magazines or Armouries located between the gates. The fort is spread over an area of 5 square Kilometers and is confined to the Western part of the Island (Image 2).

The fort was one of the unconquerable forts of India. A military authority of the 19th century (1888 A.D.) who visited Srirangapattana opined that it was the second strongest fort in India.[7]

The strength of the fort is reflected in its design, bastions and the method of fortification. There are square or rectangular or oblong bastions, guarded by batteries. It is interesting to note that each bastion is named after some important person, however in the absence of epigraphical evidences, it is very difficult to identify the names of the bastions. It is identified that the bastion above the dungeon was called Sultan Bateri and a bastion in the South-East corner of the fort is called Kalegaudana Bateri. Three man made moats surround the fort in the southern and eastern directions. In the North and West the fort has two manmade moat and one natural moat caused by river Cauvery. The fort has quite strong walls. The outer side of the first and second enclosure walls of the fort are protected by stone casing. These fort walls are so thick that the thickness can be measured in terms of meters. The innermost wall of the fort differs in design from the first and the second enclosure walls. It is designed in the fashion of right angle triangle. It has stone casing on the outer side and mud ramping inside. A parapet wall and a 2 to 3 meter wide platform made of natural pebbles and lime mortar can be seen at the top of the inside fort wall. They facilitated the use of cannons and long rifle. The wall on top is considerably sloped to move cannons to the top.

The early rulers of Mysore Wodeyar family and Kantirava Narasaraja Wodeyar have strengthened the fort. The fort was also renovated by Tipu Sultan in 1791 A.D. He has also constructed some gateways.

Totally the fort has six gateways out of which, Ane Bagilu or Anekote Bagilu meaning Elephant gate located in southern walls of the fort and Bangalore or Ganjam gate located in eastern enclosure walls of the fort are the prominent ones. The six gateways of the fort are,

A) Mysore Gate or Elephant gate (Pl. 33):

It is locally known as Anekote Bagilu, because Tipu Sultan used to enter the city sitting in the howdah on the back of elephant through this gate. It was constructed by Tipu Sultan in 1791 A.D., as is evidenced by an inscription in Persian located on

the gateway which mentions that Tipu Sultan laid the foundation of the fort in 1219, of his Mauludi era which corresponds to 1791 A.D. "Actually the entrance had three gates, each one in three enclosure walls. All the three gates had proper links to pass through. These gates were made of stone, brick and lime mortar. They measure 5.50m in height, 3.75m in width and 14.75m in length. The gateway in the central fort wall which was badly damaged was repaired in the recent past by the then government, providing small key stone arches. The entrance is designed in arches. The central arch is the way to pass through. It has a gate made of wooden planks and iron nails and also the temporary wooden bridge to cross over the moat with a facility to lower and close whenever necessary. The side arches served as guard's shelter. One portion of the side arch towards the outer side of the wall was used as winch house, in which a wooden winch consisting of a wheel having a diameter of 3m was kept to close the temporary bridge which was linked by a chain. The doors of the central passage were locked from the winch room, keeping a square log of wood across the passage."[8]

B) The Somalinga Gate:

This gate is located in the south west corner of the fort. This gate is called Somalinga gate or Someshwara gate because of a temple located there in the outer space of the fort, which was dedicated to Lord Shiva. However neither the temple nor the lord can be seen today. The entrance of this gate has a narrow arch protected by a wooden gate. This gate connects the river and the fort.

C) The Delhi Gate (Pl. 34):

At a distance of about hundred yards from the breach towards the east there is a small gateway called Diddi Bagilu or Gate to Delhi bridge. This gateway is protected by two round bastions on both sides. It was used to connect the bridge and the fort area. This gateway led pedestrians out of the fort by another small gate in the outer defences to a bridge across the river known as Delhi bridge. One can see the images of Hanuman and Ganesha engraved on a bastion near the south end of the bridge. The bridge was pulled down by Tipu Sultan, just before the fall of Srirangapattana in 1799 A.D.

"The fort wall was constructed with dressed stone blocks and cementing agent was not used for construction. All these suggest that the wall was constructed even

before Tipu Sultan. According to palace records and the local legends this gate was constructed by Ranadheera Kanthirava by the recommendations of his mother. It is said that Ranadheera Kanthirava received a memorandum by the Brahmin pilgrims that they are facing problem in reaching the holy place Srirangapattana in rainy season. Accordingly he built a bridge across river Cauvery branches of south and north. The south bank bridge also brings in the water to the fields of the island by functioning as aqueduct via duct. This channel was excavated to commemorate the name of his courtesan Bangara Doddi.[9]

D) The Jibi Gate or Krishna Gate (Pl.35):

Towards the east of Delhi gate after the railway line there is a smell gate in the enclosure. This gate leads from the temple area to the river. There is a small ruined shrine of Hanuman just outside the gate. The structure may be dated to 16th century, if not earlier, on the basis of the iconography of the Hanuman image and the pillar style of the temple. In front of the temple there is a large space that might have been used by the soldiers while they were on duty to guard the fort and the entrance.

E) The water gate (Pl.36):

Near Ganghadhara Swamy temple towards the north east there is a low arched gateway known as the water gate. Since the residents of the northern portion of the fort used this gate to enter the river for their day to day requirement. Thus this gate is called water gate. There is an inscription in the wall of the gate. It states "Át the northern end of this arch way fell Tipu Sultan May 4th 1799". This gate has well preserved door, which can be operated even now. Local people and folk legends say that the Britishers entered Srirangapattana in the afternoon1.30 P.M. on 4th May 1799 and that was the lunch time of Tipu Sultan. Before lunch he used to pray and would be in white dress without any weapons and body protecting things. This was known to his brother-in-law Mir Sadik. He cheated Tipu by giving tips and also opened the water gate and thereby helping the British army to enter inside the fort. During the war Tipu died a few yards away from water gate.

F) The Bangalore gate :

The Bangalore gate was also known as Ganjam gate. It is also called as Elephant gate. All the three fort walls have a gate, with a considerable height to pass

through, sitting on the back of an elephant in a howdah. It is built of stone, brick and lime mortar. Now it is used as the main entrance to the town.

G) The Breach (Pl.37) :

The river Cauvery branches out in to eastern and western branches towards the north-west of Srirangapattana. Since Srirangapattana is a fortified town, the old defense here consisted of a 8 feet high stone and a brick wall above it totaling more than 10' high. It was poorly supported with bastions and was mainly in the shape of two rather straight lines meeting at a corner. At this corner, a large bastion had been erected and provided with a heavy battery facing north and west. Outside the wall were a wide moat and another lower wall which protected it from the enemies' cannon. To these Hyder Ali and Tipu Sultan added defense work. Hyder Ali added outer defense works close to the river and Tipu put up a third and innermost wall with an earthern top and a high cavalier overlooking and protecting the north – west battery. Between the second and third walls was rock cut moat.

General Baird was a prisoner, and was imprisoned at Srirangapattana. He had noted the weakness of the brick wall at this place. He directed the British to attack this part of the fort. The battery of Bombay army firing at a short range leveled down the outer defenses and seriously damaged outer wall and battered the brick structure of the second wall so that they could easily climb on it. For a long time the breach and the walls were left in their original battered condition. As per the suggestion of Lord Curzon, the Government of Mysore put up a parapet across the breach and set up an obelisk in memory of the British assault.[10]

4.2.1.2 Colonel Bailey's Dungeon (Image.3) (Pls.38-40) :

A Dungeon is an underground room or cell to hold prisoners. It was a feature of medieval castles. Along the fort wall of Srirangapattana on the northern side of Sriranganatha temple there is a large oblong bastion, locally called as Sultan Bateri. A Heavy cannon was placed on top of it. In Sultan Bateri a heavy battery was kept. Below the bastion there is a dungeon which is not visible to any passerby. It measures about 80.50 meters in length and 12.20 meters in width. It is designed with vaulted roof and constructed using brick and lime mortar. In the Eastern, Northern and Western walls there are fixed stone slabs with holes, to which the chains of the

prisoners were tied. In it many English war prisoners like col. Bailey, Captain Baird, col. Braith waite, Sampson, Frazer, Lindsay and Captain Rulay were imprisoned by Tipu Sultan. Since colonel Bailley died in this dungeon after a prolonged illness on 13th November 1782 A.D., it is named after him. During the siege of Srirangapattana one of the Cannon rolled back, pierced the ceiling and fell in to the vault. It is lying there still. It is more than 10' long and its mouth is 6" wide. [11]

4.2.1.3 Inman's Dungeon :

In the North-East corner of the fort in the central fort wall, there is a structure with battery guard on its top. This structure was discovered by Mr. Thomas Inman, an engineer in 1895. Therefore this Dungeon was named after him. It is a low arch structure constructed with brick and lime mortar, which is 13.75 meters in length and 9.75 meters in width. It resembles the Bailley's Dungeon. It is said that the prisoners were kept under guard here even after the fall of Tipu. The Maratha chief Dhondia Vagh was one of the important persons imprisoned here. This is situated very close to the fort that was destroyed in the war of 1799, which is called Bidda Kote. The visitor can reach this point passing through this monument area which links to the ancient bridge which connects the island with the mainland.[12]

4.2.1.4 Obelisk (Image.4) (Pls.41-43) :

Obelisk is a tapering stone pillar, typically having a square or rectangular cross section, set up as a monument or landmark. In ancient period often monolithic obelisk were found. Obelisk, in the modern period are made of several stones. They can also have interior space.

An obelisk was erected by the Government of Mysore at Srirangapattana to commemorate the British officers who died during the siege of Srirangapattana on 4th May 1799. The structure is elegant and located in a open field close to Delhi bridge.

The structure is one of polished stone and is in the form of a square planned Pier surmounted by a tapering obelisk. The names of officers who died and the names of the units which fought during the siege of Srirangapattana in 1799, are inscribed on the top and around it cannon balls are placed.[13]

4.2.1.5 Armoury (Pl.44) :

There are eight armouries, situated in different places of the fort to store and enable easy supply of ammunition during the war. They are near,

1. Old mosque
2. Elephant gate
3. Somalinga gate
4. Railway station
5. Railway station
6. Gangadhareshwara temple
7. Mosque
8. Thomas Inman's Dungeon

These structures built of brick, stone and mortar are shallow roofed, rectangular in plan with walls and a small entrance. There is sufficient space inside to store the arms and ammunitions.[14]

It is said that Gun powder was stored in these armouries, as Tipu Sultan used indigenously developed rockets in warfare. Gun powder was used as a propellant. Hence Tipu Sultan ensured a store of gunpowder in his state. Similar structures are also seen in some parts of old Bangalore. A similar structure in Mysore was destroyed for the construction of Air Force building near Nandini milk dairy in Siddharthanagar. One more such structure is in Pandavapura town and two inside Manjarabad star shaped fort near Sakaleshpura in Karnataka.

One armoury which is next to the railway line in Srirangapattana railway station was causing problem for doubling of railway track. .Railway department made a high level committee for shifting or demolishing of the armoury. As it is a declared monument demolition was not possible. Committee inspected the spot several times and as per the new amendment of Archaeological Survey of India. In 2011-12 it was decided to translocate the structure 100 meters away from the original place. My guide Professor Rangaraju N.S., and Dr.Venkateshaiah from Archaeological survey of India advised the committee and Professor Rangaraju was a committee member.

The architecture of this armoury is very interesting. No cement, no iron has been used and only brick and lime mortar has been used. Half the structure is inside

the earth and half of it is visible above the ground. There is only one door for entry and exit. There is only one small window opposite to the main door. The foundation is also of a different type. As such there is no strong foundation like our modern structures. Deep inside the ground they have used river sand and stone chips which come out during construction activity. This foundation is made strong by using big weights and then the construction work is completed. This is probably made easy for rain water and the river water below the structure. Well burnt, medium sized bricks are used for the construction. The mud used for the construction of armoury is probably brought from nearby areas of Ganjam. This information is collected from my guide Professor Rangaraju N.S.

4.2.1.6 Lal Mahal (Image.5) (Pls.45-48) :

Lal mahal is the palace of Tipu. It is located about 150 meters north east of Sri Ranganatha swamy temple. Today visitors can only see the remains of the palace. When Britishers captured Srirangapattana in 1799 A.D., a great part of this palace was demolished. It was used as a military post by the Britishers for some time.

"Originally this palace faced west and appears to have had an open pillared court infront like Tipu's Bangalore palace and the Dariya Daulat".[15]

It was a very elegant structure with decorative ponds, groves and evergreen trees. The beauty and splendor of the place has been praised by many English historians, who visited it. They have stated that even the magnificent palace of the Vijayanagara Viceroy at Srirangapattana was no match for it.[16]

"The Rev. F. Schwartz, who visited Haider Ali as an official envoy from the council in Madras in 1780 A.D., says of the garden that it contained many cypresses and fountains and that the trees were grafted and bore many kinds of fruit."[17]

In its heyday the palace must have been a magnificent structure. Francis Buchnan[18] who visited Srirangapattana in 1800 A.D., has left a glowing account of the palace in the following words.

"The palace of the Sultan at Seringapatam is a very large building surrounded by a massive and lofty wall of stone and mud, and outwardly is of a very mean appearance. There were in it, however, some handsome apartments which suffered

from want of ventilation. The private apartment of Tipoo formed a square, in one side of which was the room that he himself used. The other three sides of the square were occupied by warehouses…."

"The apartment most commonly used by Tipoo was a large lofty hall, open in front after the Mussalman fashion and on the other three sides entirely shut up from ventilation….."

"From the principal front of the palace which served as a revenue office and as a place from whence the Sultan occasionally showed himself to the populace, the chief entry in to the private square was through a strong narrow passage, wherein were chained four tigers,…. Within these was the hall in which Tippu wrote…… Immediately behind this was the bed chamber which communicated with a hall by a door and two windows, and was shut up on every other side' the door was strongly secured on the inside and a close iron grating defended the windows…."

"The only other passage from the private square was into the Zenana or women's apartments".[18]

The structure contains huge halls including the apartments of 'Zenana". Another visitor states that the walls were painted with the Tiger stripes design much favoured by Tipu Sultan and bands of verses from holy Koran painted in gold.

The palace seems to be built of burnt brick and lime mortar. Excavation has been carried out at this site. The excavation has revealed a huge audience hall measuring 40 x 20 meters, which at one time was open to the sky, flanked on all the sides by upper floors. On three sides of this hall ruined stair cases leading to the upper floors can be seen. Underground drains and earthen pipes concealed in the walls have been discovered. Excavations have also unearthed cannon balls, musket balls of iron and stone.[19]

4.2.1.7 Hanging Bridge (Swinging arch) (Image.6) :

It was a masonry arch located about hundred meters to the south of Sri Ranganatha temple. This arch was about 112 feet in span and 3 feet in width. The speciality of this bridge was such that, when visitors stood on its key stone and jerked, the arch swung to the extent of about 2 or 3 inches. It was a great attraction to

the young and old alike. Tradition says that it was designed and constructed for Tipu Sultan by a French Engineer by name De Haviland as a sample of what the latter proposed to do by way of a single arch bridge for the Cauvery river. The story goes that De Havilland was executed by Tipu during his Bellary campaign. But in reality, this engineer was in British service and designed the new Government house at Mysore in about 1807-08 A.D. It must have been during this period that the arch was constructed. This bridge collapsed in 2nd July 1936, only the abutments of the bridge are intact.[20]

4.2.1.8 Mummadi Krishnaraja Wodeyar's Birth place (Pl.49) :

The palace of the Hindu rulers of Srirangapattana was believed to stood at about fifty yards to the south east of Sri Ranganatha temple. The palace faced towards the North. In this palace Mummadi Krishnaraja Wodeyar was born. He was later made the King of Mysore in 1799 A.D., after the death of Tipu Sultan.[21]

But this, palace was demolished and the royal family was shifted to a mean dwelling. The Government of Mysore constructed a Pavilion at this place to commemorate the birth of Mummadi Krishnaraja Wodeyar. This structure has a simple design and is built of brick, lime mortar and wood. It is rectangular in plan with half open and rooms at the sides. The notable features of this structure are its high ceiling and walls. A wooden palace was also constructed by him within two years that is in 1801 by using Sandal wood, Teak wood, Rose wood, bricks, mud and silver. Earlier to that there was one more palace in the same place and called as "Soundarya Vilasa". It was ruined because of thunder lightening.

4.2.1.9 Tuppada Kola (Pl.50) :

Just adjacent to the birth place of Mummadi Krishnaraja wodeyar is a water pavilion. This water pavilion belonged to the Vijayanagar period. It is built of granite and resembles the small water pavilion at Hampi. This water pavilion seems to be a part of the palace of the early Hindu rulers of Srirangapattana. Now this whole area is a part of Municipal garden.

4.2.1.10 Krishna murti's Bungalow (Pl.51) :

This building is an important historic structure. This building is known by different names like Doctors Bungalow or Lord Harris house or Purnaiah's Bungalow. Lt. Gen. George Harris made this building his residence after the fall of Srirangapattana. Purnaiah continued as Dewan of Mysore till 1811. He declined to serve further. From Mysore he returned to this house at Srirangapatana. He died on 28th March 1812 A.D. A wall tablet records the relation of Lt. Gen. Harris and Purnaiah with this house. The garden in front of the building is called Doctor's garden. Today it is a state protected monument.

4.2.1.11 Place of Tipu's Death (Image.7) :

On 4th May, 1799 A.D., English army stormed Srirangapattana. Tipu was actually caught between the two sections of the British troops. Unknowing of the presence of Tipu at the gateway of water gate the British troop rushed towards the palace. Tippu fell down wounded. Later an English soldier narrated that he saw a Mysorean sardar wearing a golden belt in an unconscious state. He tried to snatch the golden belt, but the sardar tried in vain to defend it. Then he shot him in the temple. Thus Tipu died near the water gate as a common soldier. A plaque has been erected about fifty yards to the water gate to indicate the place where Tipu died.

4.2.1.12 Flag Staff Cavalier (Image.8) :

It is a rising structure in the form of a pyramid. At the base it is square. On top of the flagstaff cavalier, Tipu's flag used to be hoisted. It was visible to a great distance around.

4.2.1.13 Tipu's rocket court (Pl.52):

There was another cavalier which has been converted in to a fresh water reservoir. Tipu's rocket court is located just adjoining to it.

It was converted in to Ball-alley by the British Garrison. This can be made in to an important tourist attraction. This structure is open at the top. This rocket court is about 80 feet long and 40 feet broad. Towards the south, the wall is 35 feet high.[22]

4.2.1.14 Wellesley Bridge (Image.9) (Pls.53-54) :

This bridge was constructed in 1804 A.D., across river Cauvery at Srirangapattana. Though of a native architecture it captures the attention of the tourist, as it has stood there strongly from more than two hundred years. It was constructed under the direction of Dewan Purnaiah at a cost of Rupees Five and half lakhs. This bridge is named after Marquis Wellesley, the then Governor General. There is a pier like monument bearing an inscription written both in English and Persian towards the northern end of the bridge. The inscription reads "Dedicated to Richard Marquess Wellesley K:P: Governor General of India by Krishnaraja Wodeir Bahaudur in a public testimony of his gratitude and as a lasting monument of the benefits conferred on the people and country of Mysore Begin August 1802 Finished October 1804 under the care of Poornaiah Dewan". This bridge is 420m long and is constructed out of rough stone pillars and beams. The bridge is slightly arched to the west.

4.2.1.15 Daria Daulat Bagh (Image.10) (Pls.55-64) :

Tipu Sultan was a great lover of nature. On the south bank of river Cauvery he planted a large and well designed garden. The garden was gleaming with fruit bearing trees, flowers, shade and beauty. This garden was outside the fort of Srirangapattana. In 1784 A.D., Tipu constructed his summer palace known as Daria Daulat at the center of this beautiful garden. Dariya Daulat means wealth of the sea. It was constructed probably in commemoration of his victory extending to the sea, i.e., his victory over British at Mangalore on the west coast. It is an Indo- Sarcenic structure and is constructed mostly of teak wood.

The beauty of Daria Daulat has been admired by Britishers. "Mr. J.D. Rees, who visited the mahal with the Duke of Clarence, declared that he had seen nothing like it in India, and that the lavish decoration recalled the palaces of Ispahan".[23]

The design of Daria Daulat has been adopted from Dilaver Khan's palace at Sira. Dilaver khan was the Moghul governor stationed at Sira.

Daria Daulat is an impressive structure with decorative arabesque work in rich colours.

"The structure is raised on a square platform, about 5' high. Around it, runs a wide Verandah borne on tapering lotus form wooden pillars with trefoil arches. The inner building which is also square faces the Nagarkhana on the south and the river on the north, both the faces being exactly similar. The staircases are hidden in the dark rooms concealed in the walls and on the first floor there is a small hall with projecting balconies in the centre. In this hall, it is said that Tippu used to receive his ambassadors and guests. On the east and west sides there are three rooms, each used perhaps for living purposes. An interesting feature of this building is that its walls, pillars and arches are profusely painted with varied colours including a free use of gold. The designs are highly interesting and the balconies are good works of art".[24]

The mural paintings of Daria Daulat make an interesting study. The art of painting in India was greatly influenced by many extraneous factors in the 18th Century. The rulers ordered to paint their victories and achievements. Tipu Sultan hated the British. He opposed British power and fought four wars against them. The last two wars were fought after the paintings at the Daria Daulat were executed. The paintings on the wall depict miserable state of English army in the battle of Polilur. Hyder Ali and Tipu Sultan are show riding elephant and in a cool state. These historic paintings were executed with an aim of developing hatred for the Britishers in the minds of the local people.[25]

According to Francis Buchnan the figures in these mural paintings are in the style of Caricature. Francis Buchnan has given an interesting account of the process involved in finishing the inside of the palaces at Seringapatam which was narrated to him by one of the local artist. The gilding used inside the palace did not contain gold. Instead gilding was done by a mixture of lead, glue, water, gurna oil with much hammering, too much rubbing with polished stone and hand. It was then exposed to sunlight. Thus false gilded paper was prepared. It was later cut in to flower shapes and pasted on the walls and columns. The interstices were later filled with oil colours.[26]

The mural paintings of Daria Daulat have been repainted twice. Once during Colonel Wellesley's time and second time as per the direction of Lord Dalhousie during his Mysore tour. Hence B.L. Rice[27] says "it is probable that they are faithful prototypes of original".

The paintings on the walls capture the attention of visitors. Four large battle scenes have been painted on the west wall. "The first shows Hyder Ali riding an elephant in the midst of his troops marching forth for the first battle of polilur. His army is composed of swordsmen on horseback and footmen with spears. The former wear cloth helmets, long cots, breeches and slippers, while the latter wear jackets, breeches, sandals and turbans, held in position with hand kerchiefs. In the second panel, Tipu is riding on horse back and similarly proceeding to the battle. His favourite tiger stripes are conspicuous on his banners and elsewhere. His secretary who is reporting to him has his face disfigured by modern Muslims, since they think he is Mir Sadak, the traitor. Among the Cavalry can be seen a company of French swords men led by an officer who is pointed out generally as Mons Lally: The third panel shows the victory of Mysore at the battle of Polilur. Hyder and Tipu guide their troops from their elephants and the Mysore cavalry charges the British, both in front and from behind. The French gunmen and the commander of the Mysore forces play their part in the battle. The red coated English soldiers have formed a Phalanx to protect their ammunition and their leader Col. Bailey. The latter who is carried in a palanquin sits with his finger on his lips in dismay. A ball from the French gunners explodes the ammunition. The defeat of the British is certain. Tipu appears to have loved to contemplate this brilliant victory which resulted in the capture of Col. Bailey and the fight of Sir Hector Munro to Madras.

The fourth panel shows the Nizam's army with his horsemen and elephants arriving near the battle field, too late to be of any help to their allies, the British. Below the picture of the Nizam's general, riding on horse back are painted the figures of a cow and a boar. It is explained that in Tipu's opinion the leader of the Deccan forces came like a cow and fled like a boar.

The east walls of the building are covered with a large number of panels, most of which contain the scenes of the durbars of various rulers, contemporary with Tipu and otherwise. About a hundred of these personages are painted among whom may be identified the Hindu Rani of Chitoor, Mohammed Ali Walajah and his queen, the Raja of Tanjore, The Raja of Benaras, Balaji Rao II Peshva, Krishnaraja Wodeyar III (said to have been painted at a later date), Magadi Kempegowda(?) and Madakari Nayak of Chitradurga".[28]

This building was used by Col. Wellesley as his residence, when he was the commander of the Mysore forces. The then Mysore Government looked after this building very well through its Estates and Gardens department. In the Durbar Hall of the Daria Daulat there is a framed order of Lord Dalhousie for its preservation, containing extracts from a letter of Lord Wellesley, who later on became the Duke of wellington.[29]

Daria Daulat has been declared as a national monument in 1959 by Archaeological Survey of India. It has been converted in to a museum. Apart from the mural paintings it exhibits line drawings, sketches, war weapons, coins of Tipu period and clothes belonging to Tipu's era. A huge portrait of Tipu Sultan executed in western style also catches the attention. The 3D drawings exhibited here mesmerize the visitors.

Some of the line drawings exhibited include,

1. Tipu Sultan's fort commander Ghulam Ali Khan
2. Tatanajachar
3. A door keeper, Feroznauti
4. Ali Ramzar, a lawyer
5. Badruse Zaman Dhan, the fort commander at Dharwad,
6. Tipu Sultan's friend Raja Khan
7. Divan Ghulam Ali Khan
8. Portraits of 'Tipu Sultan's seven sons.

Today it is a ticketed protected monument of Archaeological Survey of India.

The mural paintings of Daria Daulat throw light on the contemporary political scene including battles of Hyder Ali and Tipu Sultan. These paintings are executed by Mysore artists, though a bit of foreign influence can also be seen. Hence these paintings are of great historic and aesthetic value.

4.2.1.16 Scott's Bungalow:

It is located towards south of the fort on the left bank of southern branch of Cauvery. It was occupied by Col. Scott the commanding officer of Srirangapattana garrison. In 1817 A.D., he lost his wife and children by a sudden death. By this

incidence he was highly upset and not only deserted the house but also left the country. The king of Mysore ordered that the house should remain as it was earlier.[30]

4.2.1.17 Rana Kambha or Webbe's monument :

Webbe's monument was erected by Purnaiya on an elevated site opposite the north west of the fort. It was erected as monument for the fight that took place there in 1809 in connection with the short lived mutiny of British officers in the Madras army.[31]

4.2.1.18 Chamarajendra Memorial Hall / Chatram (Plate 65-68) :

Just close to the Lal Mahal a memorial Hall/Chatram has been built in memory of Sri Chamarajendra Wodeyar Bahadur. It was constructed in. It is an imposing single storied building. It has been converted in to a museum by the state archaeological department. Many of the beautiful sculptures found in the area have been exhibited here. The beautiful Bhyrava and sun idols are noteworthy. The colossal sculpture of the Sun God belongs to 10^{th} Century AD and has the chariot of seven horses carved at the base. Photographs of various British officers and beautiful old paintings have also been exhibited here.

4.2.2 Religious Heritage:

Religion and spirituality are one of the common motivators of tourism. Travel for religious purpose is not a new phenomenon. In olden days, pilgrimage was one of the common motivators for travel in India.

Srirangapattana is a well known pilgrim centre. People throng Sriranganathaswamy temple, as it is well known as Paschimaranga Kshethra. A large number of people across South India come to Srirangapattana to pay their obsequies to the departed soul.

Srirangapattana is dotted with many beautiful temples, mosque, church, Jain temple, Gumbaz etc.,

4.2.2.1 Sriranganathaswamy Temple (Image.11) (pls.69-83) :

It is one of the largest temples of Karnataka. The name Srirangapattana is derived from the presiding deity of this temple. This temple has a great religious

significance. This temple is one of the most important vaishnavite centres. Traditionally it is believed that the Islands formed by river Cauvery are the sacred abodes of Sri Ranganatha Swamy. Hence huge temples dedicated to Sri Ranganatha Swamy have been built in the three islands formed by river Cauvery at Srirangapattana, Shivanasamudra and Srirangam in Tamilnadu. These places are considered as three sacred abodes of Lord Vishnu and hence visiting these temples and a holy dip in river Cauvery is believed to wash off the sins of devotees. These temples in Hindu tradition are considered as Ranga Kshetras, i.e.,

1) Adiranga at Srirangapattana
2) Madhyaranga at Shivanasamudra
3) Antyaranga at Srirangam in Tamilnadu.

Devotees believe that visiting these temples between sunrise to sunset in a day and a holy dip in the sacred river Cauvery will grant moksha or salvation to the devotees. Hence pious visit this temple in considerable numbers.

Apart from this, the temple is also considered one among the pancharanga kshetras in South India. The pancharanga kshetras or the five sacred abodes of sri Ranganatha swamy on the banks of river Cauvery are,

1) Sri Ranganatha Swamy temple at Srirangapattana, Karnataka
2) Sri Ranganatha swamy temple at Srirangam, Tamilnadu
3) Sarangapani temple at Kumbakonam, Tamilnadu
4) Sri Appakkudathan temple at Trichy
5) Parimala Ranganatha Perumal temple at Indalur, Mayiladuthurai, Tamilnadu.

The Car festival held in this temple on the day of Rathasapthami attracts a large number of pilgrims. It is one of the major festivals of the temple. Lakshadeepotsava during Deepavali (Karthika masa) also attracts pilgrims in large numbers. Ranga Jayanthi the festivities to mark the day Sri Ranganatha Swamy appeared to Gautama rishi is also celebrated on a grand scale from time immemorial.

The temple has a large gateway with a huge brick tower. It appears to have been completed in three or four different stages. The innermost part of the temple was

constructed during Hoysala period. This fact is supported by an inscription found on the south basement cornice of the sanctum. This inscription refers to the grants made by Hoysala king Ballala II (C 1200 A.D.) to the priests and Brahmins of Tiruvaranga Narayana Chaturvedi Mangalam. Of the innermost part of the temple, a large garbagriha, Sukanasi and several round and star shaped granite pillars have remained.[32]

The basement of the garbhagriha wall are comparatively plain. The upper portion of the wall are adorned with pilasters and fine towered canopies under some of which are sculptures. At one place in a band are depicted, a Kalasa, Chakra, Sankha and Padma. One can see a colossal image of Lord Vishnu (Ranganatha) recling on the coils of the great serpent Adishesha inside the garbhagriha. Adishesha (The serpent) has lifted its seven headed hood to shade the Lord's head. The serpent looks quite realistic as even scales are shown on its body. The image shows the lord supporting his head with his right hand, while the left hand is stretched over the body. The lord is wearing a tall crown and a number of jewels. There is an image of goddess Cauvery made of a different stone near the legs of the lord. Sage Gautama has been shown to be standing near the Lord's feet. The image of the lord is so large that it is not possible to have full view of the Lord from Sukhanasi or Navaranga. The ceilings of Sukhanasi and Garbhagriha are designed with padmas in the center. A dark circumambulatory passage proceeds from Navaranga.[33]

At the doorway of the navaranga are placed two colossal dwarapalakas. Just in front of this is a large pillared courtyard with an opening around dwaja sthamba. Most of the pillars in this courtyard are shaped round, cross, star, flower, cylinder etc. The pillars have characteristic Hoysala features like bell, pot, wheel and umbrella mouldings.[34]

The navaranga was constructed during Vijayanagara period for which Hoysala materials have been used. It is believed that a Dannayaka, Timmanna Hebbar collected the materials of Kalasthavadi Jain Basadis for enlarging Ranganatha temple. Either this may be true or materials of old Hoysala mantapa might have been used in the construction of the pillared courtyard. At all the corners of the courtyard there are a number of shrines manavalamuni and the Srivaishnava Alwars shrine are located on the southeast corner while Rajamannar Krishna a beautiful group and Rama are

located on the south. Narasimha and Sudarshana shrines are towards south west and Gopalakarishna, an image of Hoysala period (resembling the one at somanathapur) is towards west. There is a shrine of Lakshmi as Ranganayaki on the north west.[35]

The fact that Ranganayaki shrine has been added to the complex during Vijayanagara period is referred in a record of 1528 A.D.[36]

On the northeast there are shrines of Rama group, Ramanuja, Desika etc.

Inside the gateway of open yard against the east wall, there are images of Hanuman and Garuda. Near to this there are four pillars of Vijayanagara style depicting 24 forms of Vishnu with their names inscribed below. These pillars are known as Chaturvimshati pillars as 24 forms of Lord have been depicted. A mukhamantapa belonging to late vijayangara period is found towards east of the pillared courtyard.[37]

A high prakara wall made of granite blocks protects the outer yard of the temple. A fine Shikara or Rayagopura is present at the main entrance of the temple. It seems to have been constructed during 17th century.

The garbha griha and the gopura on the Mahadwara are built in Vijayanagara architectural Style.[38]

There is a beautifully carved Brindavan on outside the northwall of the mukhamantapa. It has sculptures of dancing Krishna, Ranganatha, Venugopala and Janardhana. Inside the mahadwara are beautiful sculptures of elephants which are specimens of good workmanship. The gopura is huge and forms a landmark and is visible from a long distance.[39]

Some silver vessels in the possession of the temple give interesting information, that they were gifted to the temple by Tipu Sultan.[40]

4.2.2.2 Sri Narasimha temple (Image.12) :

Sri Narasimha temple was built by the king Kanthirava Narasaraja Wodeyar (1638-1659 A.D.).[41] It is a very large temple. Originally this temple had an entrance tower of seven stories, which has been now lost. It has a large original garbhagriha. In the middle of the garbhagriha there is a platform with four pillars, on

which the image of Lakshminarasimha has been installed. The image of Lakshminarasimha belongs to the Hoysala period. The image is an imposing one with exquisite ornamentation and has fine jeweled and serpentine toranas bearing the ten avataras.[42]

This temple has a large garbhagriha, a broad and oblong sukhanasi and a many pillared navaranga. The navaranga has an extension towards north where an image of Kantirava Narasaraja Wodeyar has been installed. This portrait statue is magnificent and is life like figure. It belongs to 17th century. It is 3 ½ ' high and is of great sculptural value.

"In this image the king is shown wearing a long coat like a Moghul with long hair dressed in the old Hindu fashion. He wears moustache with side whiskers and stands with hands joined reverentially. The straight nose, the largish eyes and the prognathic face are no doubt due to the conventions of the sculptor. But the figure is a good example of South Indian portrait work of 17th century."[43]

"The temple was originally provided with an open circumambulatory path. But at later date a circumambulatory (prakara) wall was added thus converting the open circumambulatory path into a dark and closed Pradakshina patha.[44]

Cells and shrines have been erected for Alwars, Andal, Lakshmi, Balakrishna, Ramanuja and Desika at the four corners of the prakara. This might have been built during the days of Dodda Devaraja or Chikka Devaraja.[45]

Sri Narasimha temple is the largest extant temple of the early Wodeyar period in Mysore. It resembles in structure and organization a mature Vijayanagara temple.[46]

4.2.2.3 Sri Gangadhareshwara temple (Pl.84) :

Sri Gangadhareshwara temple is a large structure built in about 16th century during Vijayanagara days. The main shrine faces to the east. The Mahadwara of the temple faces south. Both are finely ornamented granite structures belonging to the period of Krishnaraya of Vijayanagara.

"The walls are ornamented with cornices, turreted pilasters and niches and the eaves have pendant drops. A number of stone images are kept in the temple most of which belong to the middle or late Vijayanagara period".[47]

This temple is dedicated to Lord Shiva and he is referred by the name Gangadhareshwara. There are five inscriptions related to this temple. Three of them refer to the land grants while two refer to the services of Kalale Nanjarajaiah and shivarama Pandita. Kalale Nanjarajaiah has established the Panchaloha Dakshina Murthy sculpture in the temple.[48] This sculpture is made of copper and the image is in chinmudra, wearing rudrakshamala, having veena and pustaka. It is made of solid copper and has an inscription, which states that it was a gift of Dalvaoy Nanjarajaiah. Shivarama Pandita has established the deity of Tandaveshwara. This temple also has beautiful sculptures of Shanmukha, Saptamatrika, Narayana, Mahishamardhini, Sun god Aditya Bhairava, Veerabhadra, Panchamukhi Gayathri and other idols. This temple complex also has small shrines of Lord Shiva in the form of Shivalingas called Omkareshwara, Avamukteshwara and Samvartakeshwara. There are sculptures of 15 Shaiva devotees.[49]

"The Mahadwara has tall doorways with finely carved scroll friezes rising above river goddesses standing on makaras. The pillars of the Mahadwaras have their massiveness relieved by indentations of the corners and well designed series of turrets rising in several tiers".[50]

4.2.2.4 Jumma Masjid (Image.13) (Pls. 85-88):

"Jumma Masjid is located near to the Bangalore gate. It was built by Tipu Sultan.

"Jumma masjid is a grand structure with two lofty minarets noted for their majesty and grace. The hall of the mosque has a number of trefoil arches and a mihrab (a hallow vertical niche) in the west wall symbolizing the light. On the walls of the hall are found stone inscriptions with quotations from the Quran etc. The shafts of the minarets are ornamented with cornices and floral bands while near the top are two narrow terraces with ornamental parapets. A winding flight of more than 200 steps lead to the top of each minaret from where the visitor can get a panoramic view of the surroundings. At the top of the minaret are large masonry dome with ornamentations. Above this are small metallic Kalashas adding to the elegance of the minarets".[51] Due to safety reasons, the entry in to the minarets is now restricted.

This mosque has three inscriptions. The Arabic inscription gives the nine titles of Prophet Mohammad. There is a small water tank at one corner of the masjid. Opposite the stepped water tank there are few cenotaphs. There is also a Madarasa (Muslim religious school) in the premises of the mosque. The other attraction in the mosque is the sun dial. Tipu Sultan had installed this sun dial on the roof of the mosque. It is circular in shape. The sun dial has nineteen circles and a hollow open at the centre. There are eight straight lines and engravings in the Persian language. The hollow space has needle like protrusion made of an alloy. Depending on the shadow casted by the needles, time used to be calculated during Tipu's period. This sundial on the roof of the masjid stands as an example for innovative nature of Tipu Sultan. This sun dial was used to determine the time for namaaz.

4.2.2.5 The Gumbaz (Image. 14) (Pls.89-108):

It is an imposing structure located towards the eastern end of the Island. Hyder Ali loved the eastern end of the Island. Therefore, after his death, Tipu Sultan constructed this beautiful tomb or mausoleum. It is located in the middle of charming garden called Lalbagh. Gumbaz was built in the year 1784 A.D.

Gumbaz is an impressive square structure surrounded by a dome, with minarets at the angles, and surrounded by a corridor. It is somewhat in the fashion of the famous Taj Mahal at Agra, but less profusely ornamented.[52]

Gumbaz can be entered through an arched entrance called 'Naqqar Khana'. It has a usual room at the top with windows. The Gumbaz houses the tombs of Hyder Ali, his wife Fakrunnisa Seydani Begum and Tipu Sultan. Hyder Ali's tomb is at the center. Towards the east is the tomb of his wife Fakrunnisa Seydani Begum, mother of Tipu Sultan. Towards the west is the tomb of Tipu Sultan. The coffins are buried inside. The tombs are covered with shawls of different colours. At the bottom are kept peacock feathers. Flowers or flower petals will be strewn on the tombs as a mark of respect to the great departed souls. The tombs are worshipped daily. "Among the seven Persian records in the Gumbaz, one on the western wall has eight verses in Persian and describes in glittering words, the tomb of Hyder established by Tipu in 1782 A.D. Tipu's epitaph is in Roman characters when translated to English it runs". "As Tipu Sultan vowed to wage a holy war, the almighty conferred the rank of martyrdom on him; the date of which shehir declares thus the defender of the faith

and the sovereign of the world have departed A.H.1213 composed by Syed Abdul Cadi's"[53]

The year in the above epitaph A.H. 1213 corresponds to 1799 A.D. The corridor of the gumbaz and the premises has tombs of Haider Ali and Tipu's children, relatives, friends and generals. On platform on the north west border is the grave of Tipu's chief wife, the daughter of Mahfouz Khan (Imam Saib), Bukshi of Arcot. The black tomb of Muhammad Khasim Ali Khan, surnamed Benki Nawab is also present. He was a cousin of Haider Ali. He was a ruthless general. A street in Mysore city has been named after him. On the south east of the platform there is a group of graves. One of the conspicuous among them has a black headstone with white lettering. This is the tomb of Sayyid Hamid, commander in chief of Tipu Sultan. In the verandah there is a tomb of Tipu's foster mother. On the south side of the Verandah are the tombs of Kamarud-din, commander in chief of Tipu and his wife. It can be noted here that the tombs of men are rounded on the top with complete length, while that of women are flat and grooved on the top with complete length. The groove will be filled with water as per the Islamic tradition.[54]

Gumbaz reminds of a typical Persian structure, as it has a large, beautiful rectangular garden within which the pathways leading to the central structure.

Though Gumbaz is a simple structure it is an important monument, supported by black granite pillar in the open verandah. The lattice designed windows are so beautifully carved that it gives an impression as if it is carved out of wood. But originally they are made of black granite. Inside the gumbaz the walls are painted with the colours of tiger stripes as it was a favourite of Tipu Sultan. There are 36 pillars in the structure. This monument is illuminated on every Friday.

The pillars are made of "hornblende. This is a dark crystalline rock of black talcose paste imbedding numerous small black crystals of a mineral containing a large proportion of iron, being strongly attracted by the magnet. It bears a beautiful polish; the surface exhibiting, on close inspection in the dark shining paste, still darker spots occasioned by the magnetic crystals".[55]

There is a mosque called Masjid-E-Aksar. The mihrab at the western wall is considerably big. Its frame is decorated. The ceiling is decorated with intricate

designs. There is a sun dial at the entrance of the Gumbaz. This sun dial is similar to the one at jumma masjid but is square in shape. The sun dial was installed here in order to make out the timings for the namaaz.,

4.2.2.6 Bailey memorial (Pl.109) :

Towards the east of Gumbaz entrance there is a monument erected in memory of col. William Bailey (who died in this fortress on 13th November, 1782 A.D.). It was erected by his nephew, Lieutenant col. John Bailey Resident at the court of Lucknow, in 1816 A.D.

4.2.2.7 Abbe Dubois Church (Pl. 110):

This church is located in Ganjam, suburb of Srirangapattana. It is a small church established by Abbe J.A.Dubois or Jean-Antonie Dubois. He lived here for many years from 1800 to 1823 A.D., as Christian missionary. He established St. Mary's Basilica. He wrote "Hindu Manners, customs and ceremonies". The church is built in Indo-French style. The main attraction in the church is a huge bell which weighs 200 kgs.

4.2.2.8 Nimishamba Temple :

This temple is located in Ganjam. The temple is dedicated to Goddess Parvati, Known here by the name Nimishamba. 'Nimisha' means minute and 'amba' means mother Goddess. This temple is flanked by people as it is firmly believed that Goddess grants the wishes of her devotees within minutes.

The temple is about 2 kms from Srirangapattana and is easily accessible. There are regular bus services from Mysore city bus stand. Many auto rikshaws also ply from Srirangapattana to Nimishamba temple. This temple has a picturesque setting as it is located on the banks of river Cauvery on the other bank is the Karighatta hill.

The temple is built by Mummadi Krishnaraja Wodeyar. The temple is constructed in Dravidian style and is facing eastwards. The legend associated with this temple says that king Muktharaja of Somavamsha was blessed with a boon that Sri Nimishamba Devi will come to his rescue in his fight against demons. This temple also houses a Shivalinga known as 'Moukthikeshwara'. There is a sacred 'Srichakra'

infront of the deity in this temple. Both the deity and The Srichakra are carved in black stone. Devotees throng this temple on Friday and full moon day. This temple though not known to the outsiders is quite popular with the local visitors from the region.

Inside the temple near to the entrance there is a mantapa in which a huge bronze bell is hung from the ceiling. Peculiarly this bell is not meant for ringing by the devotees. At scheduled time of the day the priest rings this bell after keeping the 'bhali bhojanam' on bhali peetham as offereing to the crows. When the bell rings crows flock to eat this food.[57]

4.2.2.9 Jyotirmaheshwara and Kshanambika temple (Pls.111-112):

Jyotirmaheshwara temple is an ancient temple located within the fort walls of Srirangapattana. The temple has been renovated. It is a temple complex and it also houses the temple of Sri Chakra Veda nayaki (Kshanambika) a form of Goddess parvati. She is known here as Kshanambika as it is believed that she grants wishes in seconds. Kshana means seconds and ambika means mother Goddess. In front of the idol there is Sriyantra which is believed to emit positive energy. This temple also has an idol of Kshipra Ganapathi. Kshipra Ganapathi is one of the thirty two forms of Ganapathi. In this form Ganapathi is depicted with four hands and red in complexion. The trunk is turned towards right and holds ratna kumbha.

Jyotirmaheshwara temple is dedicated to Lord Shiva. Jyotirmaheshwara temple is also known as Dalvoy temple. A Dalvoy began to construct this temple, but died before its completion. His son, who began to build Nandi mantapa infront also died, before finishing it. The Dalvoy family has made a grant for the upkeep of this temple.[58]

On the same street of this temple another temple dedicated to Anjaneya can be seen. It is built by Dalvoy Doddaiah.

4.2.2.10 Jain temple (Adinatha Basadi) :

The Adinatha basadi is dedicated to first Jain thirthankara Vrishabanatha. This basadi is renovated. It houses the main deities of the Ganga period namely Dharanendra yaksha and Padmavathi yakshi in the garbhagriha on the wall of the

mukhamantapa of the Basadi, a record dated 1666 AD is found. It refers to the grants given by the disciples of Charukeerthi Panditacharya namely Payanna and Rajayya to the treasury of Adishesha at Srirangapattana. There is a manasthamba infront, characteristic of Jain temples. This Basadi also has images of 24 thirthankaras. The images of thirthankaras are made of fine black stone. They are about two feet high with canopy. Twelve images are placed to the right and twelve to the left in the sukhanasi or vestibule on stone benches. The Dharanendra Yaksha and Padmavati images are noteworthy. The Dharanendra yaksha images in a seated position and 5½ ft. high with pedestal and canopy. It has four hands sheltered by the fine hoods of a serpent. There is a seated figure of Padmavati which is about 3½ ft. high. It also has four hands sheltered with canopy formed by three hoods of a serpent. Both the figures have same attributes with four hands, a noose, an elephant goad and a fruit or lotus. The idol of Adinatha is flanked by his usual yaksha and yakshi, i.e., Gomukha and Chakreshwari.[59]

4.2.2.11 Garrison Cemetry (Image.15) (Pls.113-114):

This cemetery contains 310 tombs of European civil and military officers. It is located about 300 meters from the Bangalore-Mysore highway. It is called by locals as 'Parangi Ghori' meaning foreigners graveyard. After the fall of Srirangapattana and death of Tipu Sultan, Srirangapattana was converted in to a Garrison by the Britishers.

The soldiers of de meuron regiment, who died during the war of 1799 A.D., at Srirangapattana are buried here. There are about 80 tombs belonging to the soldiers of this regiment. The remaining tombs are of the family members of the same regiment. De meuron regiment has a historical significance. This regiment is named after its commander 'comte-charles-Daniel-de-meuron'. This regiment had 800 odd soldiers. They were struggling financially, at this juncture the regiment made a secret dealing with Britishers and thus the regiment was absorbed into British forces. This regiment was selected to fight against Tipu in the Fourth Anglo Mysore war in 1799 A.D. The first burial took place in 1800 A.D., and this cemetery was in service till 1860 A.D.

This cemetery was totally neglected. Weeds and bushes had grown in the cemetery. The miscreants had taken away the iron grills, the marble slabs etc.,

It was restored few years back in 2007-08. The descendants of the de meuron family assigned the work of restoration of the cemetery to a local agency in Mysore. The tombs were restored using traditional lime mortar organic additives and other materials.

A care taker has now been appointed to take care of the cemetery.[60]

"Garrison cemetery has proved to be an excellent example of a restoration work based on a public private partnership in southern India."[61] After restoration this cemetery is attracting history buffs and tourist in considerable number. This is a valuable monument in Srirangapattana.

4.2.2.12 Other temples at Srirangapattana:

The other notable temples of Srirangapattana are Rama, Kalamma, Ankalamma, Lakshminarayana, Nagareshwara, Janardhana and Mari temples. The Rama temple is maintained by barbers, Kalamma and Ankalamma temples are managed by gold smiths. "In the former there are two beautifully carved elephants at the sides of the steps leading to the kalyanamantapa. In the cell apposite to the main entrance is a Linga known as Kamatesvara, The cell to the left has a small figure of Kali, while the cell to the right has a fine figure of Lakshminarayana, about four feet high, flanked by his consorts. The last cell also contains a figure of Chandra and curiously enough, figures of Ramanujacharya, Satakopa or Nammalvar and Visvaksena, the last three being found only in Vishnu temples. In the Navaranga there are figures of Ganapati, Subramanya, Bhairava, Veerabhadra and Benne Krishna, i.e., child Krishna with balls of butter in both the hands. In the prakara are shrines dedicated to Surya, Subramanya and Sankaranarayana.[62]

"The Ankalamma temple has a figure of Bhairava in the cell opposite the main entrance, while the left and the right cell enshrine figures of Kali and Ganapathi respectively. A few inscriptions are to be seen on the images, vesssels and door frames of the Kalamma temples."[63]

4.2.2.13 Pashchimavahini (Image.16) :

River Cauvery normally flows east. At pashchima vahini, the river flows west ward for a short period due to a bend in the river. West ward flow of river Cauvery is

considered sacred for performing the obsequies to the deceased. People come from far off places to paschimavahini in order to immerse the ashes of the departed and also to perform obsequies or the final rites of the deceased. It has a bathing ghat built by Wodeyar rulers. Near to the bathing ghat, there is a stone plaque indicating the date as 12th February, 1948, when the ashes of Mahatma Gandhi, Father of our nation was immersed at this very place. Near to the bathing ghat there is also Bangaradoddi Nala (Aque duct) which was built across the western branch of river Cauvery (pashchima vahini). This aqueduct has a long history and was constructed by Ranadhira Kantirava Narasaraja Wodeyar after his consort. This aqueduct is one of the earliest irrigation canal of river Cauvery. It is believed that Madhwa Saint Vyasaraja installed the statue of Hanumantha here. There are feeding houses of Wodeyars, Nandi Basappa, Gadi Cheluvaraya Shetty, Chowdayya, Rangacharya which are in ruins. There is the 'Brindavana' of queen Kempananjammanni, the queen of Khasa Chamaraja Wodeyar. It is situated in a open mantapa. There is a compound wall enclosing the mantapa.

4.2.2.14 Gautama Kshetra:

According to the local tradition, the great sage Gautama lived here for a while. He did penance at this very place He worshipped lord Sriranganatha Swamy. A small Island to the west of the main Island in the course of river cauvery is called Gautama Kshetra. The local people associate this place with sage Gautama and say that he did penance there.[64]

At present in Gautama Kshetra one can find a cave in a natural boulder and the local people associate this cave with the epic fame sage Gautama they say that he did the penance here and lord Sriranganatha blessed him here. There is also a small temple at Gautama Kshetra dedicated to lord Shiva built in 1918 by a preceptor of Sringeri matha namely Krishnananda Bharati Swamiji and consecrated a linga in the name Sri Krishna Chandramouleswara. This name is the combination of the first name of the saint and second name is of the presiding deity of Sringeri.

4.2.2.15 Chandravana:

This is located at a distance of 1 km from Paschimavahini. There is an ancient stone bund built here by the Hoysala King Narasimha, which is referred by a record.

There are temples of Chamarajeshwara and Cheluvarayaswamy. Chamarajeshwara temple was built by Mummadi Krishnaraja Wodeyar in memory of his father Chamaraja Wodeyar. The Cheluvarayaswamy temple was also built by Wodeyar kings. It has beautiful stucco sculptures. A mantapa called Gautama mantapa is located near to this at a place where river Cauvery branches.

4.2.2.16 Gosai Ghat (Pls.115-116):

It is located on the banks of river Cauvery enroute to Gumbaz. Along Gumbaz route a right deviation reaches Gosai Ghat. It is a famous picnic spot. There are smaller and bigger Gosai ghat. A small temple and a bathing ghat are the attractions in smaller ghat while the bigger Gosai ghat has a temple complex on the river bank and a bathing ghat. There are idols of Ganapathi, Hanumantha. Kashi Vishwanatha temple is the main shrine here and is a spacious one. The scene from the river bank is quite picturesque. It is an ideal and preferred location for film shooting. Many popular films of south Indian languages have been shot here. There is a park near to the temple adding to the landscape.

4.2.2.17 Sangama (Image. 17) (Pl.117):

This place is located towards the eastern part of the island near to the Gumbaz. It is located about 3 kms from the town of Srirangapattana. It is the place of confluence of the two branches of river Cauvery. It is set in a picturesque setting with the backdrop of Karighatta hills. The sunset and sunrise at this place is beautiful to watch. This place is also considered holy and pious come here from far off places for immersing the ashes of the deceased or for performing obsequies to the departed soul. It is also a popular picnic spot. There is a Brindavana with holy Basil plant on the banks of the river. Several idols of god can also be seen surrounding the Brindavan. The place is quite serene. Coracle rides are also available here. Tourist apart from enjoying the nature can also enjoy the coracle ride here. Many people consider it holy to take a dip at this place and believe that all their sins will be washed away by doing so.

4.3. Tourist attractions around Srirangapattana:

Srirangapattana has many tourist attractions around it. Only those attractions which lie close to Srirangapattana are discussed in the following sections.

4.3.1. Ranganathittu Bird Sanctuary (Pls.118-122):

It is located at a distance of 3 kms from Srirangapattana and near to Paschimavahini. It is a popular Bird sanctuary in Karnataka. It was declared as a bird sanctuary in 1940. It is a paradise for bird lovers. The Maharaja of Mysore declared it as a bird sanctuary at the request of Salim Ali, popular orienthologist.

This sanctuary is made up of six Islands and six Islets in the Cauvery river. The sanctuary is spread over an area of 0.67 sq. kms. When a weir across river Cauvery was constructed by Kantirava Narasaraja Wodeyar between 1645 and 1648 A.D., these Islets became surrounded by water from the reservoir. The part of the sanctuary near Palahally village is developed. The nuclear portion of the sanctuary consists of 3 Islands in the Cauvery river and extends to an area of 32.46 Hectare. The outer part of the sanctuary near Mandyakoppalu in Gendehosahally and Arakere village limits extends to an area of 34.65 hectare.

Ranganathittu is a riverine Island, with its unique ecology attracts a large number of resident and migratory birds. It is the home to a large number of flowering and non flowering ornamental plants, birds, fishes and other animals.

The area consists of deciduous scrub forests with diverse vegetation. The Avifauna includes 221species with 61 families comprising of both resident and migratory birds. The birds found here include Cormorants, egrets, darter, white ibis, spoonbill, herons, open billed stork, painted storks, Indian river tern, great stone plover, paradise fly catcher, crested serpent eagle, marsh harrier, lesser whistling teal, spot billed duck, sand piper etc., Other animals including mammals, reptiles, fishes and arthropods namely bonnet macaque, common mongoose, common otter, palm civet, fruit bat, snakes, turtles, common Indian monitor, marsh crocodile and about thirty species of fishes are also found here.[66]

In vew of the unique ecology of the sanctuary the Ministry of Environment and Forests, Government of India has published a gazette notification about Draft Notification regarding declaring Ranganathittu bird sanctuary as Eco sensitive zone. The notification is dated 3rd June, 2016.

Ranganathittu bird sanctuary attracts a large number of tourists owing to its easy accessibility and prime location, as it is located between two tourist centres i.e.,

Srirangapattana and Mysore. Ranganathittu bird sanctuary has a number of facilities for the tourist including vehicle parking, gardens, excellent landscaping, paragolas, butterfly gardens, wash room and drinking water facility, canteen, boating and a well established interpretation centre named after the famous orienthologist Salim Ali. The interpretation centre is well equipped with audio visual equipments. A documentary film on birds will also be screened for special interest groups. The use of plastic is strictly prohibited in the sanctuary. The rowing boats do not make any noise and it will be a wonderful experience for the tourist to watch the birds and to enjoy the nature while boating. The entire tourist who wishes to go for boating are given life jackets as a safety measure.

Ranganathittu bird sanctuary has been adopted by Sandur manganese and iron ores limited company as part of 'Adopt a Tourist destination programme' of Tourism department, Government of Karnataka. This scheme was floated for the first time in India by any state tourism departments and it allow adoption of tourist destination in the state by any corporate as part of their corporate social responsibility (CSR) activities. The best time to visit the sanctuary is from June to November.

4.3.2. Karighatta :

This is located at a distance of 5kms. from Srirangapattana. It is a hillock and has an elevation of 2,697 ft. from the sea level. This is an excellent tourist spot and appeals to nature lovers, adventure seekers and religious tourist alike. Locally it is well known for its Srinivasa temple. The place is also locally known as 'Chikka Tirupati'. This hill can be reached by a road leading to top of the hill. Enthusiasts can also take the steps and enjoy the scenic beauty enroute. The temple of Venkataramanaswamy was built during the reign of Raja Wodeyar and was renovated by Chikkadevaraja Wodeyar. This temple is big and has a vast prakara. The entrance to the temple is through a lofty wooden door. It is actually a quadrangular temple complex having temples of Venkataramana, Lakshmi and Rama-Lakshmana-Sita. The temple is facing east and is built in vijayanagara style. The main temple is dedicated to Venkataramana Swamy who is also called as Srinivasa or Karigirivasa. The sanctum-sanctorum has a beautiful stone sculpture of Venkataramana flanked by Yoga-Bhoga Sreeenivasa. The main idol is made of black stone and is about 6 ft tall. A statue of Garuda faces the main deity. Outside the temple, there is 'Garudagambha'. Towards the right there is a temple dedicated to Padmavathi, cosort of Srinivasa and

to the left Hanumantha temple. As per the legend sage Brighu had installed the main idol of Srinivasa.

The view from the hill top is breath taking. The meandering Cauvery, Loka Pavani, the Green paddy fields, coconut trees surrounding hills present an exciting view. Watching sunset from this hill is quite beautiful.

At the top of the hill there are remains of stone fort. There are 'C' shaped four forts which are about 4 to 5 ft high. They belong to the period of Tipu and are about 60-70 meter long. The width of the fort wall is about 3 1/2ft. According to historians Tipu used to keep a battalion of his soldiers here to watch the movement of enemies.

Adventure seekers can take the eastern part of the hill, which offers a trail over the boulders that lead to the summit of the hill. This is also a popular spot for film shooting.

"This hill is covered with long stemmed grass (E cynosuroides), also known locally as 'Darbe'. This dried grass is considered sacred and is used in many Hindu rituals. During summer these grasses dry up and turn dark brown and give the entire hill a smoky black appearance. This gives the hill its name Karighatta or black hill". [67]

4.3.3. Balmuri (Pls.123-125):

It is located at a distance of 14 km west of Srirangapattana and 3 km northwest of Belagola. This place has a small water fall which is caused by check dam over river Cauvery. The checkdam has a step of about 6 ft high and when the water falls on it presents a look of a water fall. But the water here is not gushing as in the case of natural water falls. This place is called 'Balamuri' because the river here takes a right turn. 'Bala' in Kannada language means 'right' and 'muri' means turn. This has become a popular picnic spot and weekend gateway. This place is popular for its water front. But a number of fatalities have been reported from this place. Hence tourist should be cautious while venturing in to the water.

There is Agasthyeshwara temple here which belongs to pre chola period. The sanctum sanctorum has Shivalinga. Apart from this the temple has antarala, navaranga and a verandah. Narayana temple is located to the right of this temple. This temple

has a beautiful Keshava sculpture installed on a high pedestal in the sanctum sanctorum. The navaranga has Ganapathi and sun sculptures.[68]

4.3.4 Krishnaraja Sagara (KRS) or Brindavan Gardens :

It is a dam constructed across river Cauvery. It is located 14 kms. from Srirangapattana and 19 kms from the city of Mysore. It attracts lakhs of tourist because of the garden located at the base of the dam. It is also a popular picnic spot. The garden is a beautifully laid terrace garden.

The KRS dam was built by Sir M. Visveswaraiah, one of the finest engineers of India and with the services of 32 Civil Engineers in 1932. It took 21 years for completing the dam. It is named after Krishnaraja Wodeyar IV, the king of Mysore. The project cost was Rs. 81 lakhs but it rose to Rs. 103.42 lakhs by the time it was completed. The dam is 124.8 feet high and measures 2621 meters in length. The entire dam was constructed using lime mortar which is a mixture of lime and brick powder. Automatic sluice gates were used here.

Brindavan gardens adjoing the dam spreads over an area of 60 acres. This garden is laid on the model of Shalimar bagh of Kashmir. Sir Mirza Ismail, the then Dewan of Mysore was the brain behind this garden. The Brindavan garden is divided into 4 parts i.e., the main gate area, South Brindavan, North Brindavan and children's garden.

It is one of the best illuminated gardens of India. The garden has colourful ornamental plants and innumerable fountains having coloured lights. The well laid out pathways, lawns, flower beds attract the visitors. The main gate resembles India gate at New Delhi. South Brindavan has the statue of mother Cauvery. The area has big water fountains and distinct styled terrace garden. South Brindavan also has a glass house. North Brindavan consists of four terraces. Each terrace has ornamental and perennial flower beds and rows of ornamental trees. The area is further beautified with small fountains fitted with coloured lights. A glass house is maintained here for growing plants for the garden as well as for sale. Glass house has a collection of cacti and succulent plants. The river Cauvery is in between the north and south Brindavan. Boating facilities are also available here for the tourist. The boating facility is maintained by Karnataka state Tourism Development Corporation (KSTDC).

Children's park is located besides the south Brindavan to the right. It has slide and other playing facilities for children. The musical fountain is the main attraction of Brindavan gardens. An aqua-music ballet is created by a fountain which is controlled by an aquatic organ operated through a controller. The entire operation is computerized. This is located in the North Brindavan. For the facility of the visitors a gallery and rain shelters are provided so that visitors can conveniently sit and enjoy the aqua ballet which is feast for the eyes.[69]

4.3.5 Kannambadi and KRS Back waters:

It was a small village located 18 kms. from the taluk headquarters of Pandavapura. It is 22 kms. from Srirangapattana via KRS Pandavapura main road. This place is referred to as Kanambadi, Kannambadi maha agrahara in the Hoysala inscriptions. As per the local legend Kanva maharshi lived here and it is believed that he installed the Kanneshwara Linga here. This place is referred to as "Kanvapuri Kshetra" in the old records of 1818 and 1859 A.D. This village of Kannambadi got submerged in the water when Krishnaraja Sagara dam was built across river Cauvery in 1932. The villagers were shifted to a new place and called as 'Hosa Kannambadi'. About 24 inscriptions have been reported from this submerged village. These inscriptions refer to the deity Gopalakrishna, Kanneshwara and Mahalakshmi. Gopalakrishna temple, a Hoysala structure got submerged in the dam water. This temple was visible whenever the water level in the dam came down drastically. As per the government records this temple was seen in 1951, 1957, 1987, 2000, 2001, 2002 and 2003.[70]

"This temple remained submerged in water for over 80 years, it remained intact but for the collapse of a few supporting columns and beams, and used to be a spectacular sight.[71]

Originally there were two Hoysala temples in the submerged Kannambadi agrahara of Hoysala period. When the village submerged in the river Cauvery, the villagers shifted all the sculptures of Venugopala temple to their village and kept them in the newly constructed and well protected, grilled room for many years, but not the Shivalinga of another temple of the Agrahara. Till today the parts of the Shiva temple are still submerged in the back waters of the dam. This Shiva temple is not in the original shape and condition. It is almost ruined but most of the granite stones of the

temple are still there. Through proper initiative of the department of Archaeology, that can also be shifted to a safer place.

"It was then that the Khoday group sought permission from the authorities for its translocation and restoration and part of the temple stones were dismantled one by one. Each slab was numbered and its orientation in the original plan, documented and over 16,000 photographs were taken in the process. A new site was identified adjoining the new Kannambadi village where nearly 4.5 acres of land was acquired and the painstaking work of translocation commenced."[72]

The work is completed but the idol has not been installed in the sanctum of the temple. The temple complex measures nearly 100 years by 60 yards and artisans from Tamilnadu and Karnataka were roped in for the restoration work. The original temple complex was enclosed by two 'Prakaras' and there was a mahadwara leading to the inner enclosure.[73]

Inscriptions of 13-14th century reveal that the original temple existed in 1300 A.D. The original temple was a huge structure and has garbhagriha, antarala, navaranga, open mukha mantapa, garuda pillar, suttalaya, kaisale mantapa and mahadwara mantapa. It has an inner prakara, yaagashale, pakashale and a vast dwara mantapa. The ceilings of Navaranga has Bhuvaneshwari in the centre with lotus decoration, inner prakara has a spacious entrance door. The prakara was embellished with several idols such as Dasavatara, figures of Brahma, Saraswathi, Harihara, Hayagriva and Jalasayana. The matsya, kurma, sheshashayana sculputures are very attractive. Many of the idols from this temple were removed and kept in a newly built temple at Hosa Kannambadi in 1925 on the North Bank.[74]

The relocated Venugopala Swamy temple at the back waters of K.R.S. (Hosa Kannambadi) is now a replica of the original temple. The picturesque setting around the temple beckons the visitors. It is quite attractive to watch the sun set at this place. This place has great tourism potential owing to its hoary past, its architecture, its story of relocation and its beautiful location. Though this temple is the property of Karnataka government, the Khodays people have made it their own property and are not allowing to do any research or take photographs. Government should take some action in this regard. They have converted the surroundings in to a private property.

4.3.6 Kere tonnur (pl.126):

It is located at a distance of 25 kms from Srirangapattana. It is located in Pandavapura Taluk. This is an ancient village which has been referred as Tonnanuru, Tondanuru, Tonnuru, Yadavapura and Padmagiri in inscriptions. It is believed that the great Srivaishnava saint Sri Ramanujacharya lived here for several years. Thus place has been a holy centre for Srivaishnavas. About 68 records have been found at this place. one record is in Sanskrit-Kannada, while 43 in Tamil and 24 are in Kannada.

This place served as a sub capital during the reign of great Hoysala ruler Vishnuvardhana. This has been referred in two records, one from Chickmagalur dated 1125 A.D., and another record from Chamundi hill dated 1128 A.D. Among the temples, the Lakshminarayana temple is 12th Century temple and belong to the Hoysala period. A devotee Nambi has given benefaction to the deity, hence the temple is also called as 'Nambi Narayana temple'. About 20 inscriptions refer to this temple and its gradual development during the reign of Hoysala Vishnuvardhana, Ballala II and Narasimha III. The temple has been bult in 3 different periods. The temple has a garbhagriha, sukanasi, navaranga and a mukhamandapa. Narayana sculpture in the sanctum sanctorum is about 1.82 m in height and is of a fine Hoysala workmanship and it is standing on a Garuda pedestal. The lintel of the antarala door has a beautiful Gajalakshmi. In the centre of the Navaranga there are beautiful lathe turned pillars with floral design. They are made of soap stone and resemble the pillars at Belur.[75]

The sculpture of Vishnu has four hands, holding Sankha, Chakra, gada and padma. The sculpture is carved out of granite and is well proportioned. It has a short nose, curved lips and a bulging forehead.[76]

"The ceilings of the Nambi Narayana temple has a hanging lotus bud decorated with asta dikpalakas. The walls of the temple have small Devakoshtas, pilasters and small shikaras and are simple. A record refers to the construction of the Lakshmi temple near the southern wall of the outer prakara in 1120 A.D. Different Alwar sculptures are established in the mukhamantapa and in small temples around the inner prakara of this temple. The outer prakara, mahadwara and the big entrance door are structures of the period of Ballala II. The records refer to this mantapa as 'Oolaga sale'. The patalankarana with big pillars and brick built shikara on the

temple are structures of the late Vijayanagar phase. Infront of the mahadwara is a gardua pillar of about 40 feet high." [77]

Another important and popular temple at Tonnur is dedicated to Lord Krishna. The deity is described as 'Vittirunda Perumal' meaning 'sitting god'. This is because Krishna here is shown as Bala Krishna in sitting posture. This temple is a Hoysala structure constructed in three stages. The temple is built of granite in Dravidian style. The oldest part of the temple consists of a garbagriha, a sukhanasi and a mandapa. The garbagriha is square whereas the sukhanasi is a long rectangle. There are sixteen sides pillars in the mandapa. The outer walls of the garbagriha and the sukhanasi have cornices. Over them are found pilasters and turrets. There is chola influence in the construction. The garbagriha has the sculpture of Balakrishna in a sitting posture. The sculpture is ornamented with conical kirita, hara, padaka, mekhala, keyura and kankanas. It holds sankha and chakra in the lower hands. Left hand is placed on its thigh whereas the right hand is in abhaya mudra. There are twenty six inscriptions in this temple, which provide an idea about the date and the history of the temple.[78]

To the north of the Lakshminarayana temple there is a small hill. On top of the hill there is a temple dedicated to Yoganarasimha. This is a Hoysala temple but built in Chola style. This temple has a garbhagriha, antarala, two ankanas, pradakshniapatha or circumambulatory path. The navaranga is spacious and there is also a mukhamantapa. The main idol of Narasimha is ornamented and has a crown. The idol is in a sitting posture on a lotus pedestal, keeping the hands on the knees. There is also a sculpture of Ramanujacharya in the temple and is made of mortar. The sculpture is impressive in which Ramanujacharya is shown in a sitting posture on the lotus with seven hooded serpent shading him from the back. The temple has simple walls with some decorated pilasters and devakoshtas.[79]

"There are no soap stone pillars in the temple. The pillars are made of granite in cylindrical, square, octagonal and fluted shapeds. There is an inner circum ambulation which is normally absent in the classical Hoysala temples. The navaranga has four rows of pillars in both the directions. The mukhamandapa is small as it is supported by four pillars. The entrance is through the eastern doorway which has flight of steps supported on either side by elephants carved in relief. The bhithi has five cornices below and pilasters and turrets above."[80]

There is a huge, beautiful lake in Kere Tonnur. Earlier it was called 'Tirumala Sagara'. Nasir Jang son of Dakhan Subedar invaded this place and was quite impressed by this lake and called it 'Moti Talab'. The tank bund is 390 feet in length, 80 feet in height and 5 feet in breadth. It has a storing capacity of 0.462 TMC of water. This tank irrigates several thousands of acres. The tank is located in a picturesque location. Boating facility is also available here. Coracles take visitors for a ride in the serene water.[81] There is a bathing ghat on the banks. Towards the right side of the lake there is a small river beach. It is an excellent picnic spot and tourist can enjoy the sun, sand and water set in a beautiful location. Watching sun set from the tank bund is another activity recommended for the tourist.

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CHAPTER-V

MAJOR ISSUES AND CHALLENGES FOR SUSTAINABLE TOURISM DEVELOPMENT

Introduction-Assessment of Tourism infrastructure at Srirangapattana-Accessibility-accommodation-amenities-Issues of Tourism development at Srirangapattana-Lack of interpretation centre-Lack of Heritage Management-Encroachments-Parking-Issues related to cleanliness-Water pollution-Sound and light show-Status of Tourism-Lack of Trained Guides-Lack of Heritage awareness among the local people-Lack of safety and security-Begging manace-Absence of Integrated tourism management plan-Coordination between stakeholders-Heritage tourism and sustainability-Challenges for sustainable tourism development-Heritage conservation v/s development-Encroachments and implementation of law-Other challenges for achieving sustainability in Heritage Tourism-Notes and references.

5.1. Introduction:

Srirangapattana is a small Island formed by river Cauvery. This walled historic town has lot of potential for tourism. But over the years not much attention has been paid for the development of tourism in this historic town. Sustainable tourism development in this place requires a sound destination development plan and destination vision. Hence it is necessary to identify and address the various issues that interfere with heritage management and tourism development. Therefore in this chapter an attempt has been made to identify the major issues that affect the sustainable tourism development in this historic town.

Historic towns pose several challenges for sustainable tourism development. But however in recent years heritage tourism has become popular worldwide and is growing at a faster rate.

Increased interest in Heritage Tourism has resulted in increased number of tourist visiting Heritage destinations. Increased number of tourists and rapid

urbanisation put lot of pressure on any Heritage destination. Sustainable tourism development at Heritage destinations is a challenge owing to multitude of problems and issues.

According to Shuhaimi[1], Heritage places should be presented as tourist products to the tourist. Offering Heritage as a tourism product requires high standards of Heritage management. Many heritage professionals perceive tourism synonymously with destruction, erosion and commoditisation of heritage."[2]

"Tourism is sometimes a problem for historic places, it can damage the physical historic environment, undermine both the sense of place and cultural identity; cause inflation; and can create difficulties for local people. Crucially for municipalities, pressures for tourism growth are often externally driven and appear uncontrollable" [3]

"Many historic places are comparatively small, often well below 200,000 populations and the visitor, resident ratio may be very high. The results can be congestion, wear and tear, disturbance and a sense of displacement for local people. The scale and layout of most historic towns exacerbate the actuality and perception of the congestion and dislocation."[4]

As tourism develops at heritage sites, serious damage may occur as a result of high tourist use, particularly at peak times. Tourist's behaviour and their numbers may gradually destroy the resources, although what degree of damage is caused by tourists is actually unclear.[5]

"Walled towns have a rich history and attract tourists with their concentrated preserved inner centre, medieval ambience, and with their walls that are a tourist attraction on their own. Since the walls are unique to each town, they are also an important landmark and often act as an element for the town's residents. While the walls are often seen as a positive element for tourism and act as an attraction for tourists, they also represent a barrier for further development. Walls physically delimit the inner city area leaving very little space for further development. In addition to that, the historic core itself is often subject to strict building regulations introduced to protect the historic appearance of the town."[6]

Aylin Orbasli[7] argues that "Tourism and tourist developments are greedy consumers of the natural environment and of culture. Once it has become a tourist attraction, a small or fragile monument is often surrounded and overwhelmed by sign boards, parking facilities, souvenir shops, restaurants or cafes. Although a monument may be safeguarded, the surrounding environment is often not."

"The pressures of tourism on historic towns are two fold; the impact on the historic fabric and it's associated, comparatively fragile, environment, and pressures on the 'living' urban environment. In the conservation and development process, not only do built and natural environments need to be safeguarded, but so do the communities which inhabit them. The historic town presents a great complexity of objective, and underlying tensions, where a delicate balance has to be sought between competing priorities, including between inside and outside, insider and outsider. Heritage management more frequently associated with historic monuments, takes on a notably different aspect in the urban situation, but the primary objective of enabling continuing appreciation of heritage and its safeguarding and continuity for future generations, however, remains the same."[8]

The issue of using heritage, as a tourism product and the impacts of heritage tourism have been widely discussed. As far as the studies on the impact of heritage tourism are considered, Sharif Shams Imon[9] has identified three different approaches in the literature. The first approach is a pro-heritage approach which concentrates on the negative impacts of tourism on heritage and the local community. This approach advises to be less dependent on tourism in order to avoid the negative impacts on heritage. The second approach advocates tourism at heritage places and highlights the positive impacts tourism can have at heritage places. This approach though identifies some negative impacts of tourism, but outweighs the negative impacts with positive approach. This approach is advocated by UNWTO (2005). Many poverty alleviation programs through heritage have adopted this approach. The third approach focuses on the partnership between Tourism and Heritage. It is of the view that Tourism and Heritage complement each other and both can have a fruitful partnership and mutual benefits provided the nature of partnership is understood and there is a good heritage management in place. This third approach is accepted in the industry at a higher rate as it advocates a mutual balance between Tourism and Heritage.

5.2 An Assessment of Tourism infrastructure at Srirangapattana :

Tourism infrastructure is an inclusive term which includes both general and specific infrastructure. Tourism infrastructure and super structure include water, waste disposal, good roads, air connectivity, railways, accommodation, good transport facilities, attractions, food and beverage outlets, shops etc., Tourism infrastructure plays an important role in the promotion of a destination. A destination which has good infrastructural facilities tends to become more popular. In any destination it is the duty of the government to provide basic infrastructural facilities where as super structure such as accommodation, restaurants, catering, amusement parks etc., are provided by private sector. Tourist infrastructural facilities vary from one destination to another depending on the nature and characteristic of the destination. The first infrastructure policy in Karnataka was announced in 1997.

A destination characteristics play an important role in attracting the tourists. In classical tourism studies five elements have been identified and are considered critical for the destination development and sustainability. These five elements are popularly called "Five A's" of Tourism. The five A's of Tourism are:

1. Accessibility
2. Accommodation
3. Amenities
4. Attractions
5. Activities

Accessibility refers to transport and transport infrastructure to reach the destination and the local transport at the destination. Tourists prefer comfortable and hassle free travel. The other factors to be considered apart from comfort are cost, convenience, duration of travel, and safety.[10]

Many cities, towns or villages have become destinations mainly because of their accessibility and not only for their historic attractions.[11]

Accommodation plays a major role in Tourism and is considered an integral part of Tourism. Tourist destinations must offer accommodation facilities suiting the needs of all category of tourists. Hence it is necessary to have clean, hygienic well

maintained accommodation facilities at the destination so that tourists can find a place for relaxation and stay. "Without suitable accommodation there would be no tourism as accommodation is the temporary home of the tourist at the destination and the base from which they pursue their activities.[12]

Amenities refer to the "facilities available at the destination which help in meeting the needs and wants of tourists. Tourist amenities include food and beverage facilities, drinking water, good communication network, local transport, automatic teller machines (ATMs), proper garbage and sewage disposal system, medical facilities etc., Electricity supply with minimum power cuts and adequate water supply are crucial facilities which must be available at the destination.[13]

Attractions play a major role in tourism promotion. A destination with potential attractions motivates tourists to visit it. Attractions can be natural, manmade or cultural.

Activities at the destination also pull the tourist towards it. A destination which provides various activities to suit different age groups apart from the attraction pulls more visitors because, tourist now-a-days take break from their routine not only to see the attractions at the tourist destination but also to indulge in various activities.

Srirangapattana is a double walled fort town with moat. It was the centre of buzzing political activity in the 18^{th} century. The area of the town is 8.6 sq. kms. and the population as per 2011 census if 25,061. In addition the town receives visitors because of its potential heritage attractions.

5.2.1 : Accessibility:

Srirangapattana is located in Mandya district and coordinates 12.41^0 N 76.7^0 E. As far as accessibility is concerned, it is easily accessible as it is located, strategically on Bangalore-Mysore highway. It is about 125 kms. from Bangalore, the capital city of Karnataka and about 14 kms. from Mysore. It is well connected, by road and rail. The nearest international airport is at Bangalore. Though there is a domestic airport, located in Mysore, it is not operating any flights.

The total length of roads in Srirangapattana within the town limits is 57 kms. The Municipal Council has divided the town into 23 wards. The roads inside the fort

town are narrow. There are no well laid roads to visit certain monuments. Like Obelisk, Breach etc., The local transport is mainly provided by Auto rickshaws. Tourist can hire auto rickshaws to go around in the town.

Transportation plays an important role in tourism as it brings tourist to the attraction.[14]

5.2.2: Accommodation:

"The qualitative and quantitative characteristics of the supply of accommodation have a direct influence on the overall success and development of tourist destinations. Therefore in order to ensure that the supply of accommodation contributes effectively to tourism development plans and objectives, it is logical that the development of the accommodation sector should be a fundamental element of the overall destination planning process."[15]

"Tourists require some form of accommodation for a minimum of one overnight stay or longer depending upon their tour itinerary..... Accommodation is a major generator of income and employment. The rate of employment in the accommodation sector is comparatively higher than in other allied tourism sectors. It is a labour intensive sector that employs skilled, semi skilled and unskilled workers in urban and rural areas."[16]

The accommodation industry has evolved with changing times and offers a wide range of accommodation to suit the needs of different segment of the market. Thus there are accommodation units ranging from a budget hotel to a five star deluxe hotel, resort, home stay, tourist bungalow etc.,

Srirangapattana has only few hotels to provide the much required accommodation to the tourist. The Karnataka State, Tourism Development Corporation (KSTDC) is running Mayura River View Hotel at Srirangapattana. This hotel is located on the banks of river Cauvery. It has a total of 26 rooms. Several resorts have mushroomed around Srirangapattana signalling commercialisation and urbanisation. There are few hotels which cater to the budget travellers.

Though Srirangapattana is declared as a heritage area, no heritage accommodation is available in this town. As heritage tourism is gaining importance in

Karnataka, providing heritage accommodation can be considered. Though Karnataka stands second in the number of centrally protected monuments, it do not have many heritage hotels. The following table, 5.1 provides information on the Heritage hotels operating in Karnataka. Many of them are in the non classified category.

Table 5.1: Heritage Hotels in Karnataka

Hotel Name	Year of Construction	Earlier Use	Heritage Features	Room inventory	Own managed
Lalitha Mahal Palace Hotel, Mysuru	1921	Hosted European guest of Mysore Kings	Renaissance style of architecture with high porches, domes and pillars	54	ITDC-Ashok Group of Hotel
Green Hotel, Mysuru		Residence of Mysore's Princesses	Vintage Architecture	31	UK Charity
Royal Orchid Metropole, Mysuru	1920	Guest House of Mysore Maharaja	Imposing pillars and Ornate Corridors	30	Royal Orchid Group
Royal Orchid Brindavan, Brindavan Gardens		Residence of Royal Family	Vintage Architecture	24	Royal Orchid Group
Villa Pottipatti, Bangalore	1898	Bungalow	Heritage Building, Sunny Dining Hall	8	Neemrana Group
Hotel Green Hills House, Coorg	1898	Bunglow (Residence of Diwans)	Furniture and Walls of Rose Wood	8	Neerana Group

Welcome Heritage Shivavilas Palace	Early 1900s and rebuilt in 1941	Palace	With Domes, Pillars, wooden Flooring	12	Welcome Group

Dincer and Ertugral[17] perceive heritage hotels as a sustainable tourism commodity. They argue that it can have multiple uses, and improves civic pride, local identity. They are of useful economic value and are a great cultural resource.

There are many heritage buildings in the town of Srirangapattana. Converting a suitable building for heritage lodging can provide an authentic experience for the tourist.

5.2.3: Amenities:

A tourist destination must provide basic amenities like drinking water, toilet, food and beverage, shopping, good roads, signage, information centre and security for the tourist. Shopping is a popular activity with the tourist.

"According to the World Tourism Council infrastructure is the single most important key to tourism growth and performance. Tourists use a tiny fraction of their overall visitor spending at the actual heritage site in most destinations; main tourism spending goes towards transport and travel, accommodation and drink and retail and leisure."[18]

5.3: Issues of Tourism Development at Srirangapattana:

5.3.1: Lack of Interpretation Centre:

Srirangapattana, a historic town lacks 'Heritage interpretation' centre. The role of interpretation in tourism is well acknowledged by a host of authors.

"Interpretation is a special kind of communication that is particularly relevant to tourism and recreation."[19]

Society for interpreting Britain's heritage defines interpretation as "the process of explaining to people the significance of the place or object they have come to see,

so that they enjoy their visit more, understand their heritage and environment better, and develop a more caring attitude towards conservation."[20]

"An interpretation centre, or interpretive centre, is an institution for dissemination of knowledge of natural or cultural heritage. Interpretation centres are a kind of new style museum, often associated with visitor centres or eco museums, and located in connection to cultural, historic or natural sites. Interpretation centres use different means of communication to enhance the understanding or heritage. To aid and stimulate the discovery process and the visitor's intellectual and emotional connection to heritage, the main presentation strategy tends to be user friendly and interactive, and often use scenographic exhibitions and multimedia programs. Many interpretation centres have temporary exhibitions related to a specific aspect of the site. An interpretation centre can be a viable solution for effective communication of heritage information in municipalities and rural areas where resources may not exist to establish a traditional, full scale museum, and where heritage can be an important factor for tourism development. Unlike traditional museums, interpretation centres do not usually aim to collect, conserve and study objects; they are specialised institutions for communicating the significance and meaning of heritage. They work to educate and raise awareness. . . . . "[21]

ICOMOS Tourism Handbook for World Heritage site managers provides an insight into the aspect of interpretation of the site and visitor education. A vision and a plan are required for successful interpretation and presentation of a site to the visitors. A consideration of visitors as to who are they? What are they looking for? What they have to see and learn and enjoy?, should be taken into account. The plan must identify interpretation materials and should aim to communicate particular themes and ideas that convey the essence of the site's meaning.[22]

According to ICOMOS Tourism hand book for world heritage site managers[23] the following tools can be used for interpretation. i.e. printed information which includes Brochures, Guide book, Books, Maps; signage-specific signage to ease the movement of tourist around and on site.

*Exhibits-To make the site more understandable to the visitors, exhibits can be modelled using a combination of text, graphics, objects, models, diagrams and audio-visual elements.

*Narrated slide presentation-It is least expensive, can be updated, and is a flexible Audio-video can also be sold to visitors as souvenir.

*Film-They are used in sites which are large and receive more visitors. It is expensive, but the theme can be made to reach the visitor by this mode.

*Audio-visual aids-Visitors can hire audio tapes and can take a self guided tour.

It should be noted here that only Dariya Daulat has a audio tour facility in Srirangapattana. The total attractions, its history exciting war confrontations of Hyder Ali and Tipu Sultan with the Britishers, the religious significance of Srirangapattana need to be narrated to all the visitors in order to increase the visitor experience, historic site understanding and conservation of heritage.

Today multimedia presentations, interactive displays, web based interpretation are also employed as the media of interpretation.

Freeman Tilden[24] is considered as father of Heritage interpretation. He has put forward six principles for Heritage interpretation, which holds well even today.

1. Relate
   ↓
2. Information revelation
   ↓
3. Learn the art of interpretation
   ↓
4. Provoke the visitor
   ↓
5. Present a whole picture
   ↓
6. Plan separate, Interpretation program for children

Fig: 5.1: Six principles of heritage interpretation

Source: Freeman Tilden, 1957.

It will be best for Srirangapattana to have a heritage interpretation centre. The international regulatory frame work like 'the ICOMOS charter for the interpretation and presentation of cultural heritage sites' 2008 provides the basic principles of interpretation and presentation as essential components of heritage conservation efforts and as a means of enhancing public appreciation and understanding of cultural heritage sites.

5.3.2 : Lack of Heritage Management:

Heritage is a precious asset, which in non renewable. Heritage management is a major challenge given the number of monuments spread across the country. Monuments of national importance are protected by Archaeological Survey of India. There are about 3650 monuments protected by Archaeological Survey of India in the country.

The state of Karnataka owing to its rich historical legacy has numerous monuments across its length and breadth. According to the Department of Archaeology, Museums and Heritage, Government of Karnataka, there are about 25,000 to 30,000 monuments which are not protected in the state. The department is protecting 765 monuments in the state. 747 monuments in the state are protected by Archaeological Survey of India.

The number of protected monuments in Srirangapattana is 20 out of which 10 are state protected monuments, 10 are protected by Archaeological Survey of India. There are many more monuments which require protection.

The fort area except near the Northern side and the area where the sound and light show is now beamed is in highly dilapidated condition (Pls.127-128). Though the Department of Archaeology, Museums and Heritage is spending money on the restoration of the fort, the funds are insufficient. It is the collective responsibility of different governmental agencies and other stake holders to conserve the fort area.

There is no approach to Thomas man's in dungeon as the area is covered with weeds. The remains of the hanging bridge is also covered with weeds. It is a protected monument, but there is no maintenance.

The fort wall has been loosened in the area towards the Obelisk because of removal of stone (pl. 129).

Vandalism of the monuments at several sites is evident. Due to negligent and careless attitude of visitors many monuments have been suffered. There are etchings and writings on the wall of monuments which are indication of lack of maintenance.(pls. 130-131)

The tomb of Ghulam Ali Khan, the Minister of Tipu now lies amidst a private farm. This monument is completely covered with bushes and weeds. It is located in Ganjam and is in a highly dilapidated condition (pl. 132). There are two neglected old temples in Ganjam which are also covered by vegetation growth. One of the gateway of the fort which is now not used and which is located by the side of the town municipal office is in a bad condition. Its view is completely covered with petty shops. The front area of the gate is unclean with garbage all over (pl. 133).

The crunch of financial resources and less number of staff in the Department of Archaeology, Museums and Heritage is interfering with the mammoth task of heritage management.

All the monuments require a good quality signage boards as the boards now are faded at many places (pls. 134-139).

The armouries of Tipu Sultan are in a state of utter neglect. Though they have been declared as protected monument many of them lack maintenance and upkeep. Many of them have become a den of illegal activities. The surrounding is unclean. It is not possible for the tourist to enter inside these armories because of their sad state of affairs and they should be satisfied only with an exterior view of the monument. (pls.140-141).

Tipu's rocket court, a simple structure with about 40 ft. wall on three sides is completely neglected. This is one of the most important monuments in Srirangapattana in view of the facts associated with it. This is the place where Hyder Ali and Tipu Sultan's army fired the iron cased rockets on their enemies. The rocket developed by Tipu Sultan and Hyder Ali was believed to have a range of 2 kms. These rockets had created heavy damage in the enemy camps. Britishers were so

fascinated with these rockets that after the fall of Srirangapattana in 1799, they collected the samples of these rockets and sent it to royal arsenal of Woolwich. Such an important piece of history now lies in a bad condition without prime notice. Surprisingly it is not a protected monument. Neither Archaeological Survey of India nor the State Archaeology Departments have declared it as a protected monument. There is no approach to this monument as it is completely encroached upon on all sides with houses. The locals have converted one side of it into a garbage dumping yard. The local children have converted another part of it into playground for shuttle badminton. (pls. 142-144).

Due to the pressure of urbanization the view of the monuments are today covered with high electric poles, wires and mobile towers causing visual pollution.

The surroundings of several monuments are dirty, especially some parts of the fort and armouries.

It was also noticed that the moat area near Cauvery extension in Srirangapattana was dumped with building waste and garbage. Growth of higher plants was observed on many monuments including the protected monuments. Vegetation growth on monuments should be eradicated as they cause physical damage to the monuments.

The protection of the monuments are the combined responsibility of the government and the public. Lack of heritage awareness, negligence, crunch of funds, and lack of trained personnel are the main reasons for the mismanagement of heritage in Srirangapattana.

"The concept of heritage management has arisen in response to the special needs of the heritage industry. Heritage attractions represent irreplaceable resources for the tourism industry so conservation is vital component of their management. Heritage sites need to have their own unique attributes emphasized and the interpretation and presentation of the attraction must be such s to accommodate the needs of the visitor while at the same time management has a responsibility to the community to preserve the site for posterity."[25]

A systematic process is involved in the management of heritage assets. There are multiple benefits of heritage assets management like extending their life span, preservation of heritage value and enhancement of stakeholder's fulfillment etc., Heritage asset management also involves several issues and challenges. Addressing these issues is also important for effective management. Ineffective management of heritage assets results in decrease of its heritage values, unexpected major spending, and reduction in the plus point of the asset and breach of statutory obligation.[26]

The issues and challenges in managing heritage assets are in terms of funding. Managing heritage assets is considered as expansive and costly to some people. Funds are normally provided by government or private institutions. The other issues and challenges in managing heritage assets include lack of conservation officers, lack of collaboration, lack of awareness about the importance of heritage asset, new development programs.[27]

Heritage resources are whether tangible or intangible attract visitors. The dynamic interaction between Tourism and Heritage if managed carefully leads to conversation and other economic benefits.

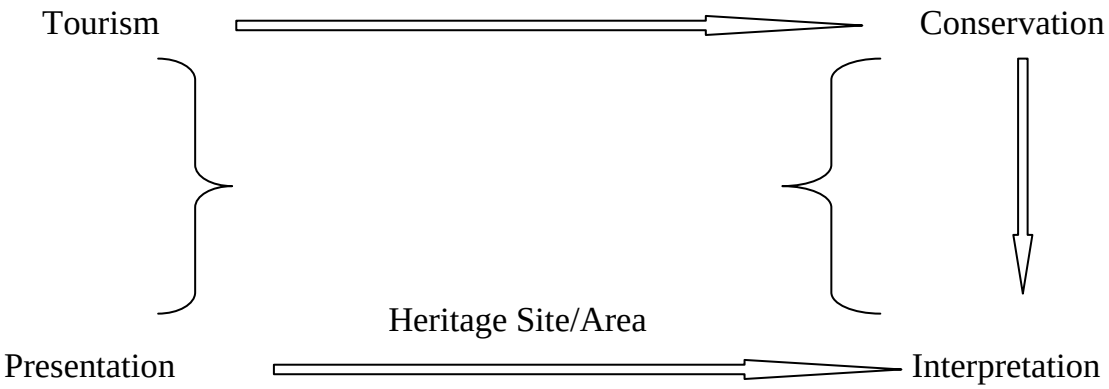


Fig.: 5.2: Conservation and Tourism-Complementary Agents in the Management of Heritage Attractions

Source: Medlik, S., Managing Tourism, Butterworth-Heinmann, 1991, P. 115-116, cited in: E.Gunlu et.al.[28]

The small shed erected in front of Sri Ranganatha Swamy temple to shelter the temple chariot do not blend with the heritage nature of the surrounding.

The Kalyani (temple water tank) located near to the entrance of the temple is in a bad shape. The sight of this Kalyani is completely concealed by the row of petty shops. The surroundings are not maintained cleanly (pl. 145).

The task of heritage management in historic place is also about visitor management in the interest of historic fabric and increasing visitor appreciation and satisfaction.[29]An integral component of heritage industry is heritage management. A good heritage management which focuses on heritage interpretation and presentation complement one another.[30]

Legal provisions for Heritage protection and Management in India:

1. The Ancient monuments and Archaeological sites and Remains Act, 1958 and Rules 1959.

   Ancient monuments and Archaeological sites and remains (Amendment and Validation) Act (2010) and its Rules 2011.

   The above act relates to protection, preservation and all other aspects for Ancient Monuments and Archaeological Sites and Remains that falls under entry 67 in the union list and entry 40 in the concurrent list of the 7th schedule to the constitution of India.

2. **The Antiquities and Art Treasures Act, 1972:**

   This act regulate the export trade in antiquities and art treasures to provide for the prevention of smuggling of and fraudulent dealings in, antiquities; to provide for the prevention of smuggling of and fraudulent dealings in antiquities, to provide for the compulsory acquisition of antiquities and art treasures for preservation in public places; and to provide for certain other matters connected therewith.

State Government Acts: These are applicable to the whole of Karnataka State.

1. The Karnataka Ancient and Historical monuments and Archaeological Sites and Remains Act, 1961 (KAHMASR Act 1961):

This state act is conceived on the lines of AMSAR Act 1958. It lays down guidelines for protection, maintenance and management of such sites in the state that are not deemed to be of national importance but are of regional importance. The Department of Archaeology, Museums and Heritage, Government of Karnataka, is the nodal agency to protect and maintain Heritage sites in the state of Karnataka.

2. The Karnataka Treasure trove Act, 1962: This act protects and regulates anything of value, hidden in the soil or anything affixed thereto.

It is evident that Heritage protection and conservation in Srirangapattana should be carried out in conformation with the above legal framework. But it poses a major challenge.

Heritage resources are considered as social capital. The management of Heritage should be aimed at enhancing the value of this social capital. Well managed heritage conservation enhances the quality of urban life, and also contributes significantly for international competitiveness of a city and also acts as a key component of tourism.[31]

5.3.3. Encroachments:

'Encroachment' means intrusion on a person's territory, rights etc., Encroachment is an emerging issue and is a threat to cultural heritage, particularly historic cities. This threat is posed by inappropriate residential, industrial and tourism development. Developing countries of Asia and Africa are witnessing rising levels of urbanisation. Due to this rising levels of urbanisation the rural societies are transforming into urban population. Centuries old cities dot the Indian sub-continent. Urban encroachment is one of the major factors which endanger historic cities. The pressure of economic development is one of the underlying causes for the problem of encroachment.[32]

Srivastava, A.K[33] has focussed on the problem of encroachment and sustainable urban development in Heritage city of Jaipur. "Encroachment in simple terms can be understood as building or creating structures outside property boundaries which may belong to government, individual or any institution. Encroachments are

done for residential and commercial purposes, in both rural and urban areas, by people irrespective to their social status of 'rich' and 'poor'. The phenomenon is old but it has been now accompanied with new challenges for urban development. In urban areas it has become a hallmark of unplanned growth, environmental degradation and poor urban governance."

The heritage town of Srirangapattana has a number of encroachment cases. Encroachment is more in the fort area. The lands surrounding the protected monuments have been encroached upon. Many such cases of encroachment in the fort area are under litigation. The poor have converted part of the monument as residential houses. Both the guard's room at water gate are encroached. An old lady is living in one of the guard's room which she has converted into her house since 40 years. (pl. 146-147).

Near Thomas Inman's Dungeon a small portion of the fort is converted into a house and a lone man is living here. This part of the fort is not easily visible for the tourist (Pl.148)

Flag Staff Cavalier, a monument on top of which the rulers of Srirangapattana used to hoist their flags and this was visible from far off distance. Today it is encroached upon. Just by the side of the flag staff cavalier residential buildings and a water office have been constructed. They mar the aesthetics of the monument. They prevent a clear view of this monument from the other side (pl. 149).

The other monument which is completely neglected is the rocket court of Tipu Sultan. There is no proper approach to this monument, as it is encroached on all sides (pl. 150). It is an important monument of Srirangapattana. If the encroachments in this area are not cleared, this monument may be lost. This monument stands testimony to the scientific and technological advancement of Mysore state during the period of Hyder Ali and Tipu Sultan.

The guard's room in other gateway near the sound and light show is also encroached and is converted into a dwelling.

Encroachments of monuments were also observed near Ganjam gate or the Bangalore gate. A cycle shop and a garment shop are established in the monument (pls. 151-153).

National Monument Authority (NMA) has been established in Ministry of Culture, Government of India. The Ancient Monuments and Archaeological sites and Remains AMASR (Amendment and Validation) Act, 2010 facilitates the provision for setting up National Monument Authority. With increased urbanisation, population growth and development, there is more pressure on land. The land around the centrally protected monuments is also subject to such a pressure. As this can adversely affect the monument and sites, it is necessary to address this issue. For this purpose NMA has been set up, which has been entrusted the responsibility of preservation of monuments and sites through management of prohibited and regulated area around the protected monument apart from other functions.[34]

"Whenever and wherever visitors start to visit a place, several types of encroachment develops. These growths are very haphazard. These encroachments are done by local shop keepers, souvenir sellers, and local residents of government. These structures can be wooden brick and stone built temporary or permanent structures which are not fit with architecture of monument or environment. They are soaring to eyes . . . . ."[35]

5.3.4. Parking

There is no organised parking facility available near to the major monuments in Srirangapattana. Vehicles are seen parked haphazardly in the designated parking space. The maidan or the field in front of Srirangapattana temple is used for parking. Vehicles have to be parked in the scorching sun and rain. Especially during summer season vehicles are seen parked under the shade of trees by avoiding the designated parking area (pl. 154). The vehicles parked on road side block the pedestrian path. In Srirangapattana, the roads are narrower and parking of vehicles on road side makes it much more difficult for easy flow of vehicles near to the monuments.

At the beginning of this study it was observed that parking fees were collected almost near all the major monuments thus inconveniencing the tourist. But now there

is no parking fees. Parking fees is collected now only at Gosai ghat, Sangama and Nimishamba temple.

Parking is one of the important issues in the walled city. It causes on road congestion by reducing the carriage way. The time spent in looking for free on street parking slows down the traffic and creates traffic congestion.[36]

There is no organised parking facility available in Srirangapattana. Though there is a designated enclosed parking area near to the Gumbaz, it was observed that no vehicles are parked there. Instead vehicles are parked just by the side of the boundary wall of the Gumbaz. Though it is a paid parking area, no facilities like drinking water, toilets are available in the parking area (pls. 155-156).

Though tourists have to pay for the parking of vehicles in Gosaighat and Sangama, the area is not maintained neatly.

5.3.5: Issues related to cleanliness at the destination:

The major problem concerning many tourist destinations in India is about cleanliness and hygiene. It is one of the main problems faced by both domestic as well as foreign tourist. Recognising the importance of cleanliness and benefits of a 'clean destination' image, the Ministry of Tourism, Government of India has launched 'Campaign Clean India' in 2012. This is aimed at making the tourist destinations clean to an acceptable level.

Bio and non bio gradable materials are thrown by visitors and locals. Polythene bags, bottles, pack of eatables can be seen thrown from interior parts of Himalayas to Kanyakumari. It may be attributed to lack of civic sense among the visitors, sometimes due to apathy of local administrators. The local administration do not provide dustbins or proper cleaning facilities.[37]

Cleanliness is a major issue in Srirangapattana especially near certain monuments and areas (pls. 157-160). The surroundings of the armouries are not maintained neatly. It is not possible to enter the armouries because of the garbage and staunch smell. Garbage is found dumped on the area surrounding the rocket court.

The bathing ghat is not maintained properly. Solid waste is thrown on the banks. Many rituals are conducted on the bathing ghat and the area is not cleaned properly. Though the Town Municipal Council collects a fee from those who conduct rituals here, the area is not maintained cleanly. Many pilgrims take bath in the rivers and they leave back the old clothes on the banks of the river. (pls. 161-162).

A similar situation was observed in Sangama also. Sangama and Gosai Ghat are excellent natural attractions but they are not maintained cleanly.

It was also observed that people dump the building waste into the moat area of the fort at certain points.

According to ASEAN clean Tourist city standard,[38] cleanliness "refers to clean and sanitary environment at tourist sites, hotels, restaurants, public places. . .etc., including the quality of air, drinking water, and the liquid and solid waste collection and management system." As per these standards measuring cleanliness at ASEAN tourist destinations include several indicators like cleanliness of public area, cleanliness of public toilets, cleanliness of tourist sites (Museums, temples, parks, beaches etc. . .), cleanliness along the main roads.

According to Alaeddinoglu and Selcukcan cleanliness of environment is one of the weakest destination attributes of Turkey. In their study they have explored strongest and weakest destination attributes of Turkey.[39]

Maintaining cleanliness at tourist destination is very important as it can make or break the destination image. A tourist destination which is well maintained, clean and hygienic will induce a positive image about the destination. At the same time unclean destination produce a negative tourist perception of the destination.

Cleanliness is one of the key indications to assess the quality of destination. At many tourist destinations in India maintaining clean environment, clean roads, clean hospitality services and catering, maintain clean surroundings around attractions, waste disposal, clean toilets, availability of clean potable water has become an issue. Addressing this issue is very important to make any place a successful tourism destination.

5.3.6 Water Pollution:

Srirangapattana is an island formed by the two branches of river Cauvery. Apart from the fort and moat this historic town also has a natural defence in the form of river Cauvery. River Cauvery is the lifeline of this historic town since thousands of years. In Indian culture rivers have a cultural and religious significance. Taking holy dip in the river is considered sacred. Rivers are worshiped and special poojas are conducted and it is part and parcel of the Indian culture. Many civilisation have also flourished along river banks. River Ganga is considered as the most sacred river and mllions of people take holy dip in this river, perform various rituals and pollute the water. Similarly river Cauvery is considered as the most scared river of south India and is referred to as "Dakshina Ganga". River Cauvery originates in Talakaveri of Coorg district in Karnataka. At Paschima Vahini near Srirangapatna the river takes a bend and flows west wards. West ward flow of river is considered sacred and at this place various rituals like performing obsequies to the departed souls, immersing the ashes of the dead, etc., are performed. Sangama, Gosai ghat, bathing ghat near Sriranganatha Swamy temple are the other places where such rituals are conducted. There are about 70 priests in Srirangapattana who perform 27 types of rituals related to last rites at the above places. On an average about 1500 people visit these places for performing various rituals. These people immerse ashes, clay pots, garbage, banana, coconuts, photos of deities and other materials used in the rituals. Piles of garlands, polythene covers, plantain leaves, leftover food, flowers, clothes and other pooja materials were seen on the banks of the river[40] (pl.163). Even the ashes of Mahatma Gandhi, Father of our nation was immersed at this place. This fact reflects the religious importance and sacredness of river Cauvery at Srirangapattana.

Though the Srirangapattana Town Muncipal Council collects a fee of Rs. 100 for performing various rituals on the river bank, effective measures are not in place for waste disposal and control of water pollution (pl.164). Many devotees who visit Srirangapattana temple take a holy dip in the river before entering the temple. Many such pilgrims leave their clothes in the river with a belief that the river will wash off their sins. Piles of such discarded clothes can be seen on the banks of the river as well. It was observed that these places lack dust bins. Adequate measures should be taken to place sufficient number of dust bins. It was also observed that the TMC

(Town Municipal Council) is burning the waste on the river banks itself adding to the problem of pollution. Huge, black burnt marks along the river bank and garbage cause visual pollution. The above places are not maintained well. A bad smell emanates from the river in Sangama and near bathing ghat.

Several studies have been conducted to assess the quality of Cauvery river water. Heavy metal concentration in Cauvery river water was found to be maximum.[41]

The effect of religious activities like immersion of flour, oil, soap, ash; detergents, floral offerings and mass bathing on the water quality of the water bodies at select religious places of Haryana has been studied. The study found that religious activities at these sites had reduced the water quality.[42]

The religious activities are not the only reason for water pollution. The sewage water from the town is let in to the river. The locals take bath, wash clothes, bathe animals in the river. All these activities has led to pollution of the river.

To promote Srirangapattana as a sustainable tourist destination addressing this issue and maintaining cleanliness on the banks of the river is important.

5.3.7 Sound and light show at Srirangapattana:

Sound and light show (Son et lumiere) "is an entertainment staged at night at a famous building, historical site, etc., where by the history of the location is presented by means of lighting effects, sound effects, and narration"[43]

The first sound and light show was produced in 1947 in France. Sound and light show recount the history of major monuments using varying display of lights to illuminate the features of a monument that figured in history. It is enacted, before the audience during night time. It is a relaxing night time entertainment for the tourist.[44]

"Son et Lumiere (Sound and light) is a show combining sound, narrative and a light display serving both an educational and entertainment purpose. Normally it is centered on some building, or natural feature, of historical interest and would consist of a narration describing the structure, or some event associated with the structure,

while lights, often variable and coloured, would illuminate the structure, perhaps highlighting some part of it pertinent to the part of the story being told. Music or sound effects can be introduced at appropriate times"[45]

Sound and light shows though provide the historical information and narration to the audience; its suitability to the place must be studied before implementing the program. At certain sites, the introduction of sound and light show has damaged the paintings, resulted in cracks in the monument due to the sound effect. A feasibility study must be undertaken before implementing sound and light shows at historic attractions.

The sound and light show at Srirangapattana was inaugurated in November 2014. It is a 3.25 crore project conceived by Department of Tourism and Karnataka State Tourism Development Corporation (KSTDC). The main objective of this project is to highlight the history of Srirangapattana and the rule of Tipu Sultan. Innovative lighting systems a private firm is given the tender for installing lights, and other electrical equipments required for the show. The KSTDC had in its possession lights and other equipments required for sound and light show worth Rs. 2.12 crore. KSTDC would have utilised some of these equipments worth Rs. 0.80 crore for the sound and light show at Srirangapattana there by reducing the project cost by Rs. 0.80 crores. But new equipments and lights were installed, the earlier equipments were idled.[46]

The sound and light show is creatively directed by T.S.Nagabharana. To recreate the history various historically significant monuments of Srirangapattana like Sri Ranganathaswamy temple, Delhi gate, Tipu's Summer Palace – Dariya Daulat, Colonel Baileye's Dungon, Jumma masjid, Armoury, Fort wall, Doves cot, Cannons etc. are rebuilt . The entry to the show is through tickets which is priced at Rs. 50/- per person. The duration of the show is 40 minutes (From 7.20 to 8.00 pm). This show is not drawing spectators. On many days the show will be cancelled owing to zero sale of the tickets. The Authorities of the Town Municipal Corporation said that the show will be conducted only if there are a minimum of 8 spectators. The problem with the show is the lack of publicity and the narration is given only in Kannada. Tourist from other states and Foreign tourist do not take much interest in the show as it is available only in the local language. The show is conducted at the backdrop of

the fort. There are lot of mosquitoes at this place during the night which makes it inconvenient for the spectators to enjoy the show necessary steps should be taken to address this issue(pls.165-169)

ICOMOS Tourism handbook for World Heritage site managers provide certain guidelines for introducing sound and light show at world heritage sites. As these shows are expensive to install a feasibility study must be undertaken. The script must be carefully checked. The script must portray the history of the site in a dignified manner.[47]

5.3.8 Status of Tourism in Srirangapattana

Srirangapattana is a living heritage town whose recorded history can be traced back to 9th century. It has a number of monuments spread across the island, with great historical legacy and rich monumental heritage, srirangapattana has great tourism potential. It has been declared as a heritage area and identified for development by the state department of archaeology, museums and heritage.

Its monuments are protected by Archaeological survey of India and state Archaeological departments. It has entered in to tentative list of UNESCO World heritage site in 2014. Justification for the outstanding universal value (OUV) of Srirangapattana monuments as mentioned in the tentative list of world heritage sites in UNESCO website is reproduced below.[47]

"Although Srirangapattana is a centre of great historic, religious and cultural significance and one of the most important centers of pilgrimage in South India, its OUV lies in its representation of different developmental stages of defence architecture in Hindu and Islamic traditions ranging from the Hoysalas, the Vijanagara, the post Vijayanagara, and the Islamic traditions introduced in the period of Haidar and Tipu Sultan. This fort was subjugated only four times; twice by the Kings of Vijayanagara and the English. This fact indicates the impregnability of the fort. It is the last flicker of the South Indian Defence architecture".

Under continuous occupation since 12th Century A.D., Srirangapattana displays a wide array of architectural influences that manifest themselves in unique features and components visible across the myriad of buildings across the property.

Further its setting as an island in the midst of river Cauvery is extremely picturesque and intrinsic to the cultural values of the property.

Criterion (i) : The group of monuments at Srirangapattana represents master pieces of creative human genius in the form of assimilating the architectural and decorative elements of Indian, Indo Islamic and British styles that had evolved till 16th Century and achieving a balance between them from presenting perfectly balanced models of the late medieval period.

Criterion (ii) : They exhibit an important interchange in the development and coexistence of the architectural forms, divergent beliefs and styles over a limited span of time (between 16th to 19th centuries) within a limited area of an otherwise insignificant island.

Criterion (iii) : The group bears an exceptional testimony to the cultural and exceptional traiditions associated with the frequent political and socio religious upheavals that the area/region witnessed during the period from 16th to 19th centuries A.D., as enunciated in the contemporary archival materials.

Criterion (iv) : Thus the present group reflects an outstanding example of ensemble of different types and styles of architectural models many of which are not to be seen in the subsequent periods."[48]

The above description establishes the outstanding universal value (OUV) of Srirangapattana monuments. This clearly reflects on the potential of Srirangapattana for tourism. Sustainable tourism development at any destination brings lot of benefits to the local economy, employment generation and there by the local community can enjoy the direct and indirect benefits of tourism development. With the outstanding universal value of its monuments Srirangapattana can be developed into a World class tourist destination by properly adopting the sustainable principles.

At present Srirangapattana is not attracting more number of tourists. This is evident when a comparison is made between the number of tourist visiting Mysore and number of tourist visiting Srirangapattana. Table 5.2 provides a comparison of number of tourists visiting Mysore palace and number of tourists visiting Dariya Daulat, Srirangapattana which is a centrally protected monument.

Table-5.2: A Comparison of Tourists visiting Mysore and Srirangapattana

Mysore Palace, Mysore*				**Dariya Daulat, Srirangapattana****			
year	**Number of Domestic Tourist**	**Number of Foreign tourists**	**Total**	**year**	**Number of Domestic Tourist**	**Number of Foreign tourists**	**Total**
2010	3,149,197	80,803	3,230,000	2010	873099	25937	899036
2011	3,444,794	75,206	3,520,000	2011	929777	26132	9,55,909
2012	3,219,165	80,835	3,300,000	2012	863665	25888	889,553
2013	3,167,517	72,483	3,240,000	2013	933385	25,519	958,904
2014	3,281684	78,316	3,360,000	2014	950224	23784	974,008

It is evident from the table that Srirangapattana inspite of having monuments of outstanding universal value (OUV) and rich historical legacy is not attracting many tourist. A comparison of the tourist statistics between Mysore and Srirangapattana indicates that only about 30% of the tourist visiting Mysore are visiting Srirangapattana. It can be attributed to various factors like lack of infrastructure, under promotion, lack of information, etc.,

An analysis of tour packages involving Srirangapattana revealed that many tour operators allot very little time to Srirangapattana and the itinerary gives more importance to Mysore. The itinerary of these packages include only few monuments of Srirangapattana while others are totally neglected.

KSTDC offers a package tour from Bangalore to Mysore, Srirangapattana, Ooty. On studying the itinerary it was found that Srirangapattana will be visited on the way to Mysore. Only 1 hour 20 minutes has been allotted for Srirangapattana. The attractions that are included in the itinerary are Dariya Daulat Bagh, Gumbaz,

Fort and Sriranganatha Swamy temple. In such a short span of time it is not possible to understand the history and the architecture of the monuments.

KSTDC has entered into a MOU (Memorandum of Understanding) with ministry of Indian Railways in 2002 to operate a luxury tourist train, the 'Golden Chariot'. This train is named after the stone chariot of Hampi. It offers two package tours, viz., pride of the south and splendour of the south. 'Pride of the South' is a 7 nights 8 days tour package to Karnataka and Goa. The destinations covered in this packages are Bangalore-Kabini- Srirangapattana-Mysore – Shravanabelagola – Belur – Halebid – Hampi – Badmi – Pattadakal – Goa. A detailed study of the itinerary revealed that Srirangapattana wil be visited on Day – 2 of the tour along with Mysore and Brindavan gardens. In this process Srirangapattana has not got its due recognition and the itinerary mentions only about Srirangapattana fort as attraction to be visited. The other monuments are completely neglected.

Tour operators are giving more prominence to Mysore than Srirangapattana. Though Srirangapattana is strategically located on Bangalore – Mysore highway and is easily accessible both by road and rail, tourism has not developed to the expected level.

5.3.9. : Lack of Trained Guides

In heritage tourism 'Tour Guides' play an important role. The role of the qualified tour guide is to facilitate cultural understanding of the host culture by visitors. The main intention of tourist in heritage tourism is to understand the culture and heritage of the host community. Many tourist understand the culture of the host community through tour guide.[49]

"Tourist guiding has an important and multifaceted role in contemporary tourism. A safe and quality experience offered by a guided tour involves the guide tourists and the environment, and is fulfilled when all the three components interact at the same point in space and time. The role of guides in the tourism system distinguishes itself by its potential to manage and orchestrate tourist experiences, enhance destination image and implement the goals of responsible tourism. What guides present and interpret takes effect on the way in which their customers experience a place or attraction, understanding local culture, engage in local

activities and how they behave on the spot. As front line professionals, information givers and interpreters, guides act as destination's representatives and ambassadors in the eyes of the tourists. Tourist guiding is one of the important factors of successful presentation of destinations in contemporary tourism, affecting the resulting economic and social benefits.[50]

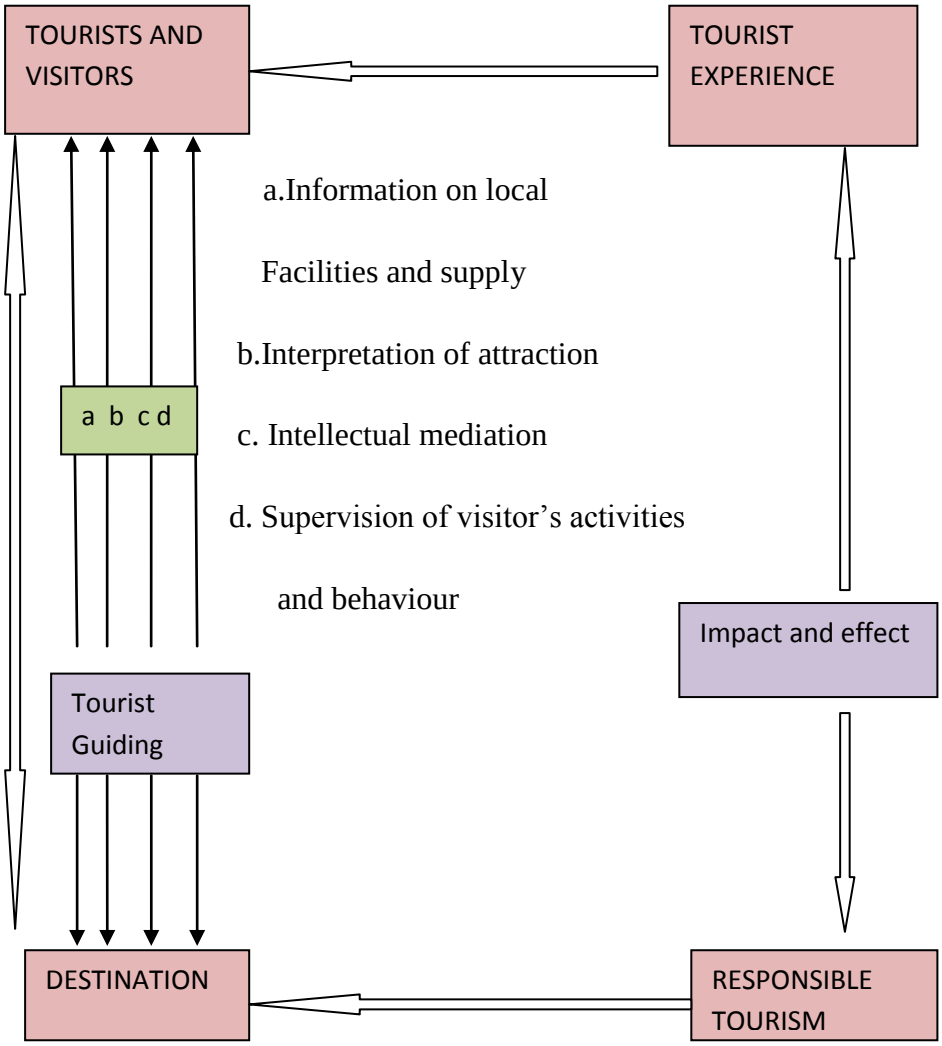


Fig. : 5.3 Role of tourist guiding

Modified from : B.Rabotic, 2010[51]

In the above model, information on local facilities and supply, interpretation of attractions, intellectual mediation, supervision of visitor's activities and behaviour are considered an integral role of tourist guiding.

Tour guides help tourists to find meaning in what they see. Tour guides must become more educated, trained and professional.[52]

"Tourist guides are frontline professionals who, unlike any other tourism players establish a close, intense and influencing contact with visitors at the same time protecting the interests of sustainable tourism. They are often called 'tourism ambassadors' of their distinations"[53]

The role of tour guides in enhancing the tourist experience of the site has been documented in the literature. Guiding is a skill, which involve proper knowledge of the destination, its history, architectural features of monuments, on understanding of tourist psychology, multilingual expertise, good communication skill etc., There is a need for professional trained guides at heritage destinations. There is a need for trained, certified and licensed guides. Many destinations lack trained, licensed guides in Karnataka.

Srirangapattana can be made better understood and appreciated by the tourist by way of making trained and licensed guides available at the destination.

"As interpreter and educator, heritage guides act as the direct link between heritage sites and the visitor. As such they play a very important role in the protection of world heritage sites. Through interpreting heritage sites, heritage guides can create awareness about the value of cultural heritage. They also can educate visitors and communities about how to take care of heritage sites and how to respect each other's values. By sharing tourism benefits with local communities, heritage guides help foster local support for the protection of sites."[54]

5.3.10: Lack of Heritage awareness among the local people:

To make tourism successful at heritage destinations it is necessary to involve the local community and to create awareness about the importance of heritage and its conservation. Lack of heritage awareness and non involvement of people in heritage conservation can be attributed as basic causes for damage to built heritage.

Protection of heritage is one of the important duties of every citizen of India as prescribed in the fundamental duties under the Indian constitution.[55]

The world heritage committee of the UNESCO declares a site as a world heritage site by taking into consideration not only, its outstanding universal value but also takes into consideration protection of the site. In this background the local

community should live in harmony with the heritage assets and this requires both knowledge and sense of belongingness to the site.[56]

Srirangapattana is in the tentative list of world heritage sites. Therefore, it is very much essential to create heritage awareness among the local people. The local community lacks heritage awareness as is evident from the encroachment, lack of cleanliness, lack of heritage management. Better information and awareness leads to appreciation of the heritage value of the site by the local people and it is the fundamental step for a sustainable heritage tourism management at Srirangapattana.

5.3.11 Lack of Safety and Security:

According to world tourism organisation "safety and security are vital to providing quality in tourism. More than any other economic activity, the success or failure of a tourism destination depends on being able to provide a safe and secure environment for visitors."[57]

Safety and security concerns expose the tourists to risk. They may have serious repercussions on any tourist destination particularly a pilgrimage destination.[58]

Tourists travel to destinations for leisure and enjoyment. Safety and security criterion has become important in tourism as no tourist would like to visit a place which is unsecure. Accidents and injuries may be caused to tourists by the absence of safety precautions at the destinations. In destinations having water bodies, drowning is the most common accident that may happen due to lack of precautionary measures.

Many cases of drowning have been reported from river Cauvery at Srirangapattana. Many tourists have died while venturing into the water. Some of the tourists died in the course of performing rituals in the river water. Some of them have died while trying to swim in the river water.

River Cauvery flows in full swing during the monsoon season. The river has whirl pools. It is dangerous to venture in to the river during rainy season as the steps also become slippery. There are no warning sign boards. The board at Gosaighat is completely faded (pl.170). Deaths due to drowning of tourists have been reported

from Sangama, Gosaighat, Paschima Vahini and near Nimishamba Temple. Certain monuments in Srirangapattana like obelisk, parts of the fort are located in an isolated area. Hence ensuring security of tourist visiting these areas is of a concern. Social and political unrest at the destination also raises security concerns for the tourist. It may be observed that in the wake of recent Cauvery issue, tourism activities in the region were adversely affected.

People are more concerned about the safety and are aware of security issues. Any imbalance in security aspect at destination will temporarily or permanently change travel flows to the area. They may postpone or cancel the trip. The destination image will be affected even with a small threat. Tourists will develop a negative image about such destination which will result in decreased arrivals.[59]

5.3.12 Begging Menace:

Beggary is a social problem in India. The menace of beggary at tourist destinations spoil the image of destination as tourists are inconvenienced by the chasing of beggars. Begging is a perennial phenomenon which exists in many historical cities concentrated by tourists.[60]

Begging is a problem encountered in Srirangapattana also. Begging was observed near Ranganathaswamy temple, Gumbaz, Sangama and Gosai Ghat. Row of beggars were found on the way to bathing ghat near Sriranganatha Swamy temple. Beggars inconvenience the tourist by pestering for alms which can create a negative image about the destination in the minds of tourists.

5.3.13 : Absence of Integrated Tourism Management Plan:

Srirangapattana do not have any specific plans for development of tourism. The tourism at Srirangapattana is based on heritage resources. There is no heritage management plan. Integrated tourism management plan is essential for overall management of the destination and to conceptualise tourism development at Srirangapattana in a holistic way. The challenge with regard to framing of an integrated tourism management plan for Srirangapattana is to ensure stake holder participation specially to motivate and ensure participation of the local community

and to ensure economic and social benefits to the local community while ensuring heritage conservation.

5.3.14: Coordination between stakeholders:

Tourism is a multi sectoral activity. It should involve the participation of different sectors for the successful management of tourism. The stake holders of tourism include public sector, private sector, NGO'S, interest groups and local community. At Srirangapattana coordination between the stakeholders is missing. The tourism activity is fragmented and lacks vision and a strong backing of an integrated tourism management plan. Stakeholders will often have different perceptions of tourism at the destination. This coupled with communication gap poses a challenge of ensuring stakeholder participation and coordination in tourism development at Srirangapattana.

5.4 Heritage, Tourism and Sustainable Development:

Today the word 'sustainability' is at the heart of development. All well planned developmental projects include the principle of sustainability. Sustainable development has been defined in the Brundtland's report entitled 'Our common Future' in 1987. Sustainable development has been defined in the Brundtland's report as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs''.[61]

Today the principles of sustainability are applied to tourism industry also. The evolution of the concept of sustainable tourism development is well recorded in the literature. The UN's Stockholm conference on humans and the environment (1972) deliberated on eco development along with aspects of cultural, social and ecological aspects of tourism development. From this it is evident that tourism industry has tried to bring in concept of sustainability before the term sustainable development was officially institutionalised. However the term 'Sustainable tourism' was used for conservation in the early stage. The Globe'90 conference in Vancouver, Canada deliberated the challenge of enforcing the principles of sustainable development for the tourism sector. The world conference on sustainable tourism at Lanzarote in 1995 adopted 'Agenda 21' to streamline the implementation of the principles of sustainable

tourism. In Bali and Male, the declaration on sustainable tourism development (STD) was adopted at the UNWTO forum in 1996 and 1997 respectively.[62]

"Sustainable tourism development guidelines of all management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and various niche tourism segments. Sustainability principles refer to the environmental, economic, and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long term sustainability.''[63]

"Sustainable tourism development requires the informed participation fall relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive and /or corrective measures whenever necessary."[64]

"Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them."[65]

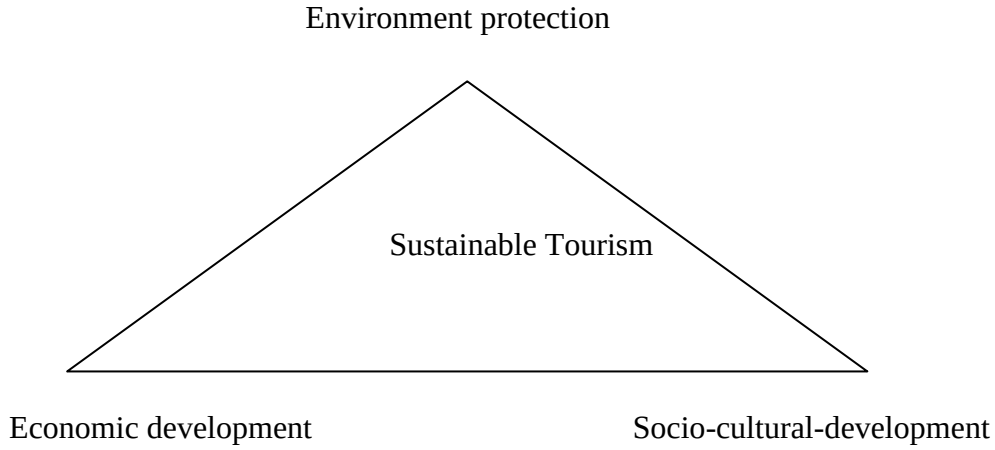


Fig. 5.4 : Three pillars of sustainable tourism

5.4.1 Sustainable Tourism Development:

"Sustainable tourism concerns particularly important aspects such as competitive and socially responsible tourism business, the opportunity to participate

in tourism for all citizens, good employment opportunities in the sector and benefit from tourism activities for the local community. This requires the preservation of cultural integrity and the integration of environmental protection and cultural heritage resources in programs related to tourism. Extensive attempts to implement the principles of sustainable tourism development are made both at the regional level and at the level of tourism enterprises."[66]

Countries and regions of the world, whose economy is dependent on Tourism, have started recognising the impacts of unsustainable tourism. As a result they have realised the need for promoting sustainable tourism development. Inorder to minimize the negative environmental impact and to maximize socio economic benefit at its tourism destinations.[67]

Sustainable tourism target is first planning which then leads to development hence sustainable tourism development is often more appropriate as it is slow, controlled and long term development. It creates job, foreign exchange, new, infrastructure while safe guarding cultural heritage and living culture and minimising negative impacts on environment and social aspects.[68]

In many developing countries the key issue in the development agenda of tourism industry is the sustainable development, [69, 70.]

"Tourism has the potential to contribute to economic growth and poverty reduction, in particular in low income developing countries. The sector's capacity to generate employment and income owing to its backward and forward linkages makes it important for economic diversification and economic growth. At the same time, however, the negative impact it can inflict on the environment and culture cannot be overlooked. To ensure that tourism provides employment and income opportunities in the long run and contributes to sustainable development, its operations, including the activities that are linked with it, must be sustainable".[71]

In tourism planning and development sustainability has become an important topic and concept. Stakeholders involvement is necessary for sustainable tourism development to be successful.[72]

On long term, sustainable tourism and its positive effects can be observed as a means of eliminating poverty in the poor countries. But however it cannot happen automatically on its own. To achieve this there should be a properly designed tourism policy and developing plan which have elimination of poverty as the primary goal. It is also necessary to have good cooperation between all stakeholders.[73]

"A sustainable approach to tourism development and management is all about planning for the long term, working together, checking on outcomes and adapting to change. Effective communication is fundamental to this. Policies and instruments will not work unless they are put across in the right way. Governments should make sure that all relevant stakeholders know what is expected of them. The sustainable tourism strategy and policies should be clearly disseminated."[74]

5.4.2 Sustainable Heritage Tourism:

The concept of sustainability and sustainable development has also been applied to heritage and culture. The need for sustainable development of heritage and culture and its consumption for tourism have been stressed by international agencies like world heritage committee (UNESCO) and ICOMOS (International council on monuments and sites). UNESCO has advocated the partnership between world heritage and sustainable tourism. Accordingly it has introduced a new programme. 'The UNESCO world heritage and sustainable tourism programme. (WH + ST Programme). This programme "represents a new approach based on dialogue and stakeholder cooperation where planning for tourism and heritage management is integrated at a destination level, the natural and cultural assets are valued and protected and appropriate tourism developed"[75]

WH + ST programme "will create an international frame work for cooperation and coordinated achievement across sectors from strategic planning to destination management, in order to safeguard heritage, and achieve sustainable tourism and economic development"[76]

The following objectives have been identified as part of the WH + ST programme:[77]

"Objective A: Integrate sustainable tourism principles in to the mechanisms of the world heritage convention.

Objective B: Strengthen the enabling environment by advocating policies, strategies, frame works and tools that support sustainable tourism as an important vehicle for protecting and managing cultural and natural heritage and managing cultural and natural heritage of outstanding universal value (OUV).

Objective C: Promote broad stakeholder engagement of sustainable tourism that follows a destination approach to heritage conservation and focuses on empowering local communities.

Objective D: Provide World heritage stakeholders with the capacity and the tools to manage tourism efficiently, responsibly and sustainably based on the local context and needs.

Objective E: Promote quality tourism products and services that encourage responsible behaviours among all stakeholders and foster understanding and appreciation of the concept of OUV and protection of world heritage.

Thus the "key goal of the UNESCO WH + ST programme is to strengthen the enabling environment by advocating policies and frame works that support sustainable tourism as an important vehicle for managing cultural and natural heritage. Developing strategies through broad stakeholder, engagement for the planning, development and management of sustainable tourism that follows a destination approach and focuses on empowering local communities is the central to UNESCO's approach."[78]

A major objective in the management and planning of historic areas is the symbiosis of both tourism and heritage places. Nasser has examined the current conflicts among the ideas of conservation, heritage and tourism. The author argues for a sustainable approach to the management and planning of heritage places based on a community and culture led agenda.[79]

According to Du cross, tourism and cultural heritage management have a natural link, but still little discourse and debate occurs between them on the aspect of sustainability. He has suggested a new model to assist in planning for sustainable cultural heritage tourism.[80]

Loulanski and Loulanski" have studied the relationship between cultural heritage and tourism. They have reviewed 483 studies and have adopted a meta synthesis approach and have produced a representative set of 15 synthesis factors. The 15 factors are suggested as the fundamental components of a more efficient theoretical frame and evidence based policy in the fields of cultural heritage and tourism, aimed at achieving sustainability. The 15 factors suggested by them are local involvement, education and training, authenticity and interpretation, sustainability centered tourism management, integrated planning. Incorporation into a wider sustainable development frame work, controlled growth, governance and stakeholder participation, market and product diversification, suitable funding provision, international governance and support systems, a heritage capital approach, effective site management, destination management and a sound theoretical / methodological base.

"From a sustainable development perspective, recognising the potential of heritage as a development resource necessitates taking in to account not only material but also emotional heritage of place such as local cultural traditions, labour culture, religious beliefs, traditional craft and production activities. All heritage tourism activities and projects should therefore be embedded in the local economic, social and cultural context if they are to have a truly positive, impact on the local community and its social and economic wellbeing."[82]

5.5 Challenges for sustainable tourism development at Srirangapattana:

Practically attaining sustainability in tourism is a long term complex process. Achieving sustainability in tourism development at heritage sites poses certain challenges which differ from one site to another depending on its nature.

5.5.1 Heritage conservation versus Development:

Srirangapattana is a riverine Island and hosts a number of monuments. The space in this island is limited and developmental projects need to be planned carefully so as not to cause any damage or deterioration to the monuments. It is one of the challenges which Srirangapattana has for the sustainable development of tourism.

A similar challenge was encountered at Srirangapattana in the form of Bangalore-Mysore Railway track doubling project. It was planned to put double tracks between Bangalore and Mysore over a stretch of 139 kms, so as to reduce the travel time between the two most important cities of Karnataka. Track doubling work was done in phases. 1.7 km stretch near Cauvery Bridge at Srirangapattana was pending due to the location of Tipu's armoury right in the way of proposed double track (pl.171). This monument would have been demolished in the name of development, but due to timely intervention of enlightened historians and Archaeological department, this monument is saved. Historians and the Archaeological department protested and stayed the track doubling work and finally the railways agreed to shift the monument to a suitable distance with their own cost. For the purpose of shifting the monument, the railway department constituted a high power Committee under the chairmanship of retired Chief Engineer of Karnataka from Institute of Engineers along with some other retired Engineers, railway department Engineers and Prof. N.S.Rangaraju as expert in the field of Archaeology. The committee visited the spot and made recommendations. The government of Karnataka accorded its approval for shifting of the Tipu's armoury; clearance was also obtained from National Monument Authority of India (NMA) as the area of 100 to 300 meters around monuments is a restricted area. Permission for shifting the armoury was obtained from competent authority on 14.3.2013 with a validity of three years from the date of issue, subsequently extension was granted for one more year. Work on shifting of Tipu's armoury posed great challenge to the authorities as it was executed for the first time in India. For the first time when the tender was invited for this work, railways did not got any response. When the tender was floated for the second time, two companies who had made joint venture proposal with foreign agencies participated in the tender. Finally the work was awarded to M/s. PSL Engineering (India based company) – Wolfe (USA based company) as a joint venture.

The work of shifting of Tipu's armoury was very sensitive as the work area was close to existing ASI heritage monuments, running railway line, Cauvery river, old / new railway bridges.[83]

There are 8 Armouries in Srirangapattana and all of them are state protected monuments. In the true sense Tipu's armoury near to the railway line was translocated to pave way for the double tracking.

Translocation of monuments is not a new phenomenon. Some monuments have been translocated in the western countries to pave way for developmental project. One of the pyramids at Egypt was also shifted to pave way for developmental project.

The temples of Abu Simbel in Egypt were transplanted from its original location to a higher ground because of the construction of Aswan High Dam.

Translocation represents a transfer consisting of moving or relocating a building, brick and mortar or wooden in to a different site.[84]

The modern developmental projects sometimes put pressure on the heritage monuments so that its translocation or moving will be the only choice instead of demolishing and losing a valuable social asset in the form of heritage.

Tipu's armoury has been conserved today by moving it over a distance of 130 meters. Table 5.3, provides details of the work of shifting Tipu's armoury at Srirangapattana:

Table 5.3: Details of the work related to shifting of Tipu's armoury at Srirangapattana:

Sl.No.	Description	Detail
1.	Dimension of Armoury	10 m x 13 m
2	Weight of the Armoury	900 tonnes
3.	Age of monument	Over 200 years
4.	Structure lifted by	4 ft
5.	Distance moved	100 m + 30m = 130 m

6.	Cost of shifting	Rs. 13.6 crores
7.	Work executed by	South western Railway through M/s. PSL – Wolfe Jv in coordination with Archaeological department (Govt. Of Karnataka).
8.	Man power involved	20 Railways officials, 26 technicians (6 M/s Wolfe & 20 M/s. PSL)
9.	Method of lifting	Unified jacking system.
10.	Method of shifting	Hydraulic body push Rams.
11.	I. Scope of shifting work In preparatory work	* Deailed feasibility and investigative studies. * Protection to existing railway track. * Making foundation ready at new location. * Excavation work around the structure.
11.	II. Actual work	• Insertion of load frames. • Lifting of structure. • Movement of structure. • Lowering of structure.
12	III. After shifting	• Separating structure from beams. • Building compound wall around the structure. For the purpose of restoration work, bricks of same size were manufactured and lime mortar was used. • First, such translocation of a structure in India very important given the historical value of monument involved.

Source: www.indianrailway info.com/2017/03/translocation of Tipu sultans – armoury.html.

The shifting of Tipu's armoury stands as an example of heritage conservation.[84] It is the first of its kind in India. The national policy for the conservation of the ancient monuments, archaeological sites and remains, ASI, 2014, makes mention of Transplantation or translocation in monuments. According to this national policy "Transplantation or translocation of monument is to be done only in the rarest of rare circumstances, and that it should only be undertaken as a means for safeguarding the integrity of the monument. Such removal deprives a monument of

its original spatial context and should be considered only if the monument cannot be maintained or preserved in its original surrounding. Transplantation should precede comprehensive documentation, a thorough recording of all events and circumstances that necessitate such intervention. Translocation of the monument should be undertaken after careful analysis of the new site (to which the relocation is proposed), and aspects such as soil investigation and visual integrity."[85]

5.5.2: Encroachments and implementation of law:

In India Heritage management is a duty of both union as well as state governments. The Ancient monuments and Archaeological sites and remains (Amendment and validation) act 2010 was enacted to amend the Ancient monuments and Archaeological sites and remains act, 1958 and to make provision for validation of certain actions taken by the central government under this act. This act also specifies the prohibited and regulated area around the monument. An area of 100m surrounding the monument is the prohibited are where no permission is granted for renovation or repair or new constructions. All buildings commercial, residential, private, public within 100 m radius of the monument come under prohibited area. A 200 m radius of the prohibited area is called regulated area. Constructions and repairs are allowed in this area provided there is prior permission from the competent authority. This law provides for punishment in cases of violation. A fine of Rs. 1 lakh and 2 years jail term will be imposed in case of violation. There is provision for punishment of officers who allow such constructions. The punishment is 3 years jail term and Rs. 1 lakh fine. In the regulated area bore wells can be sunk only for a depth of three feet. To dig an open well, permission should be obtained.

Ancient monuments and Archaeological sites and remains (Framing of Heritage Bye laws and other functions of competent authority) Rules, 2011, these rules provide for framing of Heritage bye laws specific to the site.

"Legislation enacted by the union government to protect the monuments of historical importance threatens the very livelihood of people at the places it seeks to conserve. The opposition to the Ancient monuments and Archaeological sites and remains (Amendment and validation) Act, 2010 has become more vehement and vociferous at the historical places in the state."[86]

Implementation of this act at Srirangapattana is a challenge as 50 percent of the habitations in the town fall within 300 meter radius of monuments. A closed strike was observed in Srirangapattana in 2010 to protest against AMASR act 2010. The residents feared eviction from the authorities. They were of the opinion that it was a draconian law which will impinge on their rights to live and alter their ancestral properties. If the act is implemented strictly nearly 50% of the population of the town, will face the threat of eviction and authorities should face huge resistance from the local community. The fort area, Lal mahal, armouries, are the worst affected monuments which have encroachments within 300 m radius. Thus implementation of the above law poses a challenge at Srirangapattana. (pl.172).

5.5.3: Other challenges for achieving sustainability in Heritage tourism:

Making heritage tourism destinations sustainable involves a number of obstacles. Some of the main obstacles are lack of financial resources, poor forms of governance, in appropriate project management processes, ineffective enforcement of regulations, corruption and lack of support for heritage conservation.[87]

"When one considers the combination of tourism and cultural preservation there are a number of challenges to be addressed:

- Maintaining and conserving the cultural heritage.
- Achieving a better state of economic and social wellbeing for all sectors of a community.
- Providing the tourist with a quality experience.
- Achieving sustainable tourism development.[88]

Kamamba[89] has identified the following challenges for sustainable cultural heritage tourism.

1. **Globalisation:** The challenge of sustaining the intangible and tangible heritage in the globalised world.

2. **Tourism negative impacts**: The challenge of effective and proper management of tourism so as to control excessive exploitation and degradation of land and cultural norms and traditions.

3. **Local communities' participation and involvement**: The challenge of making how best and effectively, the communities are participating and involved in planning process.

4. **Attitude towards cultural heritage and development**: The development should envision in a holistic manner so as to consider also intangible elements of heritage development.

5. **Integrating cultural heritage and tourism**: Issues related to this are proper management of the resource marketing and impact of cultural tourism or peoples economy and preserved cultural heritage.

6. **The quality of cultural heritage**: The key factor to tourism benefits are the quality of cultural heritage and the presentation. There may be shortages in achieving quality cultural heritage. It is a challenge to ensure all the elements which contribute towards quality cultural heritage.

7. **Cultural heritage funding:** the Challenge is to ensure funding of cultural activities in an area. Many governments do not know how to initiate action or whom to approach for assistance. The another issue is peoples support towards cultural heritage activities in developing countries as it is seen as issue of less economic enterprising.

8. **Tourism-Delicate balance:** Tourism business is very delicate. It responds easily in a positive or negative way to political, social, economic, cultural, and religious events. Sometimes the big investments made may not be fully utilised. Hence identifying and addressing this issue is a challenge.

Pakhee Kumar[90] has identified three issues reflecting ideologies at the international level with regard to sustainable development of heritage tourism through comparsion of international guidelines with implementation at local level through case studies. The following issues have been discussed with case studies.

1. The distribution of economic benefits of heritage tourism.
2. Loss of authenticity of heritage due to tourism.
3. Balancing access and conservation of Heritage.

"The medium and small size historic centres with high tourism attractiveness may be especially sensitive to tourist agglomerations because their local character and sense of place may undergo radical changes during transformations made for tourism purposes. In this context, the negative pressure of tourism on historic centres has many aspects, including physical erosion and damage of monuments and sites (many of them intended for use by a much smaller number of visitors), traffic and parking pressures, pollutions, threat to established social and economic profile (accelerated migration of people, change of occupational profile, consumerism), occurrence of inadequate tourism infrastructure buildings, feeling of non-authenticity, with discomfort for both tourists and locals, etc., Thus uncontrolled development of tourism may lead to the destruction of the most valuable resources of historic centres."[91]

It is evident that historic towns face a number of challenges and have to tackle many issues for the sustainable development of heritage tourism. The issues and challenges encountered at Srirangapattana are unique as it is a riverine Island, a historic town which is enclosed within the fort walls.

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CHAPTER-VI

GUIDELINES FOR SUSTAINABLE TOURISM DEVELOPMENT AT SRIRANGAPATTANA

Guidelines related to sustainable Heritage Tourism Development at Srirangapattana- Planning interpretation centre for Srirangapattana- Tourism infrastructure-Maintaining cleanliness at Srirangapattana-Need of integrated Tourism Management for Srirangapattana-Ensuring safety and security-Diversification of tourism products and attractions at Srirangapattana-Establishing a rocket museum at Srirangapattana-Using Information and Communication Technology (ICT) IN Tourism at Srirangapattana-Organising FAM (Familiarisation) trips to Srirangapattana-Promoting Heritage tourism entrepreneurship and small business by local people at Srirangapattana-Selling souvenirs- Guidelines for Heritage management-Guidelines for stakeholder participation in sustainable heritage tourism development at Srirangapattana-Notes and References.

Planning for sustainable Heritage Tourism Development at Srirangapattana should strike a balance between Tourism Development, heritage protection and economic and social benefits to the local community.

The need for sustainability in Tourism operations is felt more today. International tourist arrivals have crossed 1 billion per year around the World. The increasing rate of tourism also makes it necessary to adopt sustainability in tourism. Making tourism sustainable is essential for all types of tourism in all parts of the world and for all parts of tourism business. Sustainable tourism development should make use of the positive impacts of tourism, channelize the tourism benefits in the right direction and should avoid or mitigate the negative impacts of tourism as far as possible.[1]

Sustainable tourism guidelines should be practicable and should be based on the potential of the destination for tourism. Historic towns vary widely with respect to their potentiality for tourism. Each heritage site is different and presents various

challenges for sustainable tourism development. Before the guidelines are drawn for sustainable tourism development it is essential to assess the strengths and weaknesses of the destination. It is also necessary to conceptualise the opportunities available for tourism. The main aim of sustainable tourism development at Srirangapattana is to ensure tourist satisfaction, heritage protection and economic benefits to the local community.

The host communities should get the economic benefits of cultural heritage tourism. It should provide a means and motivation for them to manage their cultural heritage and continuing traditions. A basic necessity for sustainable tourism industry is the co-operation between stakeholders. Sustainable tourism industry supports the protection of cultural heritage for future generations of the host community and visitors.[2]

A sustainable heritage management should focus on participatory approach. It should ensure public participation in the process. A successful and effective management of heritage depends on the people. They must be able to do 1) Identification of appropriate heritage, 2) Linking heritage management with key stakeholders and other topics, 3) Proper service design, 4) Selling the new service to users.[3]

All World heritage sites must now develop and implement management plan to sustain the significance of the site and to mitigate tourism impacts. Two key principles of sustainable practice should be adopted. The two key principles are:

-A planning process that is long term and holistic.

-Multiple stakeholder participation in that planning process.[4]

Before planning for sustainable development at historic places, it is essential to understand the potential of the place for tourism, nature of its attraction and heritage value. Understanding heritage value leads to good conservation practice. “Historic places help us understand the past. Whether they are buildings or other structures, whole neighbourhoods, landscape, features or archaeological sites, historic place teach us about the people, events and forces that shaped our communities. The importance we attach to places because of their ability to tell stories about the past is

known as 'heritage value'. Understanding heritage value is the key to good conservation practice. If we know why a historic place is valued by the community, we can identify and protect the features of the place that embody and express that value. Features that are critical to a historic place's heritage value are known as character defining elements, and can include such things as its design, materials and location."[5]

Many studies have been conducted on sustainable development of cultural heritage tourism. According to Garrod and Fyall[6] the main purpose of sustainable tourism development should be environmental balance and social benefit. Liu[7] focuses on stake holder's benefit and argue that key goal of sustainable tourism development should be improving living standards of the local people.

It is evident that sustainability principles have been adopted by the tourism industry for all types of tourism. Several studies have been conducted on the benefits of sustainable heritage tourism development. The word 'sustainability' has become very important now in the tourism industry. The United Nations General Assembly declared the year 2017 as "International Year of Sustainable Tourism for Development" on December 4th, 2016. Adopting sustainable principles in the tourism sector foster economic, social and environmental protection and create a better world. This chapter focuses on formulating guidelines and addressing the identified issues in order to promote sustainable tourism development at Srirangapattana. These guidelines can be categorised as:

1) Guidelines related to sustainable heritage tourism development.
2) Guidelines for Heritage Management.
3) Guidelines for ensuring stakeholders participation in sustainable heritage tourism development.

6.1: Guidelines related to sustainable Heritage Tourism Development at Srirangapattana:

6.1.1: Planning interpretation centre for Srirangapattana:

Srirangapattana is a historic town and its tourism resources are the monuments which are dotted all over the riverine island. Its rich historic legacy, religious beliefs, customs and traditions needs to be understood by the tourists for better perception and tourist satisfaction. Srirangapattana lacks interpretation centre. A tourist who lands at Srirangapattana will get confused owing to lack of interpretation centre. Many tourists appreciate only the built heritage without knowing the history behind it. An interpretation centre at Srirangapattana can provide the necessary information about the destination, its history, its attractions through suitable interpretation equipments and tools. Interpretation centre should be suitably located. It is always preferred to have the interpretation centre at the entrance of the town.

"Interpretation is an indispensable part of a heritage site's ultimate success (financial, political and educational). Interpretation of the site story and message is the main reason visitors go to heritage tourism site development. Heritage sites can never truly reach their success potential without having interpretative plans, programs, services, media, and staff to relate the site stories and importance to visitors. Interpretive programs and services can help increase site visitation, increase repeat visitation, increase and improve community support and a variety of other benefits to heritage site (s) using this powerful communication strategy."[8]

"Heritage sites need interpretation to help attract visitors-without interpretation, heritage sites are empty shells of lost opportunities."[9]

Interpretation can play an important role in sustainable tourism by two ways. It can create economic sustainability by enhancing the quality of experience for visitors and by encouraging continued visitor interest in the activity. Secondly it can also assist in the management of visitors and their impacts. This can contribute to continued quality of the environment and way of life of the host community.[10]

"Interpretation refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site. These

can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programmes, community activities and ongoing, research training, and evaluation of the interpretation process itself."[11]

The ICOMOS charter for the interpretation and presentation of cultural heritage sites, 2008[12] has provided seven cardinal principles upon which interpretation and presentation in whatever form or medium should be based. These principles are discussed below,

Principle-1: Access and Understanding:

Physical and intellectual access by the public to cultural heritage sites should be facilitated by interpretation and presentation programmes. Effective interpretation and presentation should enhance personal experience, increase public respect and understanding and communicate the importance of the conservation of cultural heritage sites. Interpretation and presentation programmes should identify and assess their audiences demographically and culturally.

Principle-2: Information Sources:

Interpretation and presentation should be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural tradition.

Interpretation should be based on a well researched, multidisciplinary study of the site and its surroundings. It should also acknowledge that meaningful interpretation necessarily includes reflection on alternative historical hypothesis, local traditions and stories.

Principle-3: Context and Setting:

The interpretation and presentation of cultural heritage sites should relate to their wider social, cultural, historical and natural contexts and settings.

Interpretation should explore the significance of a site in its multifaceted historical, political, spiritual and artistic contexts. It should consider all aspects of the site's cultural, social and environmental significance and values.

Principle-4: Authenticity:

The interpretation and presentation of cultural heritage sites must respect the basic tenets of authenticity in the spirit of the Nara document (1994).

Principle-5: Sustainability:

The interpretation plan for a cultural heritage site must be sensitive to its natural or cultural environment, with social, financial and environmental sustainability among its central goals.

The development and implementation of interpretation and presentation programmes should be an integral part of the overall planning, budgeting and management process of cultural heritage sites.

Principle-6: Inclusiveness:

The interpretation and presentation of cultural heritage sites must be the result of meaningful collaboration between heritage professionals, host and associated communities and other stakeholders.

The multidisciplinary expertise of scholars, community members, conservation experts, governmental authorities, site managers and interpreters, tourism operators and other professionals should be integrated in the formulation of interpretation and presentation programmes.

Principle-7: Research, Training and Evaluation:

Continuing research, training and evaluation are essential components of the interpretation of a cultural heritage site.

The interpretation of a cultural heritage site should not be considered to be completed with the completion of a specific interpretive infrastructure. Continuing research and consultation are important to furthering the understanding and appreciation of a site's significance. Regular review should be an integral element in every heritage interpretation programme.

There is no set or standard heritage interpretation plan. Heritage interpretation plan for historic places should be carefully drawn based on the above principles given by ICOMOS.

Proposed Heritage interpretation plan for Srirangapattana should follow the steps given below:

1. Identify interpretation opportunities:

The first step in interpretation plan is to identify, why a place has to be interpreted. To know whether there will be a demand for interpretation process from the tourist.

Srirangapattana is a historic town and to make the history more understandable and to create awareness about its monumental heritage and thereby to foster heritage protection and tourist appreciation interpretation is required.

2. An analysis of the resources for interpretation:

Extensive resources available related to the site, its history etc., should be reviewed and few resources should be selected for interpretation.

In Srirangapattana there are a number of monuments. For interpretation purpose only those which have potential for tourism and visitation should be selected. The historic events should be made understood by the tourist, therefore resources for interpretation should be selected carefully.

3. Conceptualising the interpretation plan:

The scripts for interpretation should be drawn with caution. It should be easily understandable. Type of tool used for interpretation should be decided. Various tools like leaflets, booklets, guides, audio-visual equipments, multimedia etc., can be used for interpretation. A suitable tool should be selected for interpretation.

4. Implementing the interpretation:

Interpretation centre and its location should be decided. It should be easily accessible both for tourists and locals. The necessary tools, equipments and furniture are to be installed in the interpretation centre.

5. Need for maintenance of the centre and capacity building:

The interpretation centre should be maintained regularly. It requires trained staff. The staff must be trained in site interpretation techniques.

At Srirangapattana the locals should be involved in the interpretation centre and this increases the job opportunities. Interpretation centre can also train the local youngsters to carry out the interpretation process by way of guided tour, heritage trails etc.,

6. Monitoring and Evaluation:

The interpretation process should be monitored regularly. Feedback from visitors should be collected. This helps in modifying the interpretation techniques as per the feedback obtained.

The interpretation to be effective should address the following four learning styles.[13]

1) **Visual-**Learner must see the information (Charts, Diagrams etc.,)
2) **Auditory-**Hearing the information
3) **Verbal-**Read the information
4) **Kinaesthetic-**Interact with the information (Hands on activities)

Tourism interpretation centre is one of the 18 products considered for development in the Karnataka Tourism policy 2015-20. The policy defines tourist interpretation centre as "a facility for dissemination of knowledge of natural or cultural heritage to tourists: it provides a visitor an interpretation of the place of interest through a variety of media, such as video displays and exhibitions of material".[14]

The operational guidelines for project approval and claiming subsidies and incentives under Karnataka tourism policy 2015-20 also provides guidelines and minimum requirements for establishing tourist interpretation centre. The guidelines provide direction towards site requirement/location, primary activities, Design requirements and staff requirements for the tourist interpretation centre. Further the policy also provides for incentives in the form of concessions and investment

subsidies for the establishment of tourist interpretation centre in the state of Karnataka. The concessions that are provided for the eligible tourist interpretation project includes,

a) Exemption on stamp duty

b) Concessional registration charges

c) Reimbursement of Land Conversion fee.

Further investment subsidy can also be availed on certain components of the project. Table-6.1 Provides details of investment subsidy provided for the establishment of tourist interpretation centre in Karnataka as per the Karnataka Tourist Policy 2015-20.

Table-6.1: Details of investment subsidy for tourist interpretation centre in Karnataka

Taluka	**Investment subsidy**	
	General Category	**Women, SC, ST and differently able entrepreneurs**
Category-1	Upto 35% of EPC subject to a maximum of Rs.105 lakhs	Additional 10% of EPC subject to a maximum of Rs. 5 lakhs
Category-2	Upto 30% of EPC subject to a maximum of Rs.90 lakhs	
Category-3	Upto 25% of EPC subject to a maximum of Rs.75 lakhs	
Category-4	Upto 20% of EPC subject to a maximum of Rs.60 lakhs	
HKR	Upto 40% of EPC subject to a maximum of Rs.120 lakhs	

Source: Karnataka tourism Policy 2015-20.

Operational guidelines for project approval and claiming subsidies and incentives under Karnataka Tourism Policy 2015-20.

As per the Karnataka Tourism Policy 2015-20, Srirangapattana taluk is considered as Backward (Category-3). Hence an investment subsidy of 25% of the estimated project cost (EPC) will be available for the project of ‘tourist interpretation

centre'. With all the guidelines and incentives announced in the tourism policy of Karnataka 2015-20, setting up of Heritage interpretation centre/Tourist interpretation centre at Srirangapattana can be taken up. This increases tourist appreciation of the history and heritage elements of Srirangapattana and also leads to better conservation of Heritage as the tourist and locals become aware of the heritage value of the town. Hence it is recommended to set up interpretation centre at Srirangapattana for sustainable tourism development and also for heritage protection goals.

6.1.2: Tourism infrastructure:

Tourism infrastructure plays an important role in the success of any tourist destination. Srirangapattana has good accessibility as it is strategically located on Bangalore-Mysore highway. It is connected both by road and railway. The streets of the town are narrow. Approach roads to the monuments need to be maintained properly.

1. Accommodation is an integral part of tourism. As Srirangapattana is a heritage destination, providing heritage accommodation can be considered. As of now owing to its proximity to the city of Mysore, many tourists prefer to stay in Mysore. For proper development of heritage tourism in the future heritage accommodations can be planned. Heritage accommodations can be provided in the form of heritage hotels and heritage home stays. Heritage home stays and heritage hotels will provide an insight into the intangible culture of the place. Heritage home stay is a new phenomenon in the heritage tourism industry. Many of the heritage destinations in Karnataka are located in remote areas. To provide tourist accommodation in remote areas is a challenge. Alternatively vernacular homes, very large houses which are 50 years old or more and which represent regional architecture at Srirangapattana and Ganjam can be converted into heritage home stays. Vernacular buildings are the common, everyday buildings that are fundamental to sense of place. An international charter on the conservation of vernacular buildings of ICOMOS, 2000,[15] explains their importance as, "the built vernacular heritage occupies a central place in the affection and pride of all people. It has been accepted as a characteristic and attractive product of society. It appears informal utilitarian and at the same time possesses interest and beauty. It is a focus of

contemporary life and at the same time a record of the history of society. Although it is the work of man it is also the creation of time, the core of man's own existence."

Offering home stay accommodation for tourist in such houses at Srirangapattana/Ganjam can serve twin purposes. It can be seen as a way of protecting a significant heritage and at the same time it will enable the owners to earn an income from maintaining it. At the same time tourists are also allowed to experience the local culture, cuisine, way of life and thereby feel local connectedness.

Heritage hotels offer a unique experience to the tourist. The concept of heritage hotels is new in India and started only in the mid 20th century. At the time of independence in 1947, all the states merged into the republic of India, and thus a modern democratic nation was born. The royal families were derecognised by the constitution of India in 1970 and 'privy purses' were discontinued, making them common Indian citizens. As a result many of their palaces, forts, hunting lodges etc., began to be neglected and fell into disrepair. For most of the royals this was difficult to deal with. They thought that it is a matter of pride to hold on to these properties. In the year 1957, the Maharaja of Jaipur, Man Singh-II (1922-1949) became the first active princely hotelier in India when he converted one of his palaces into a hotel. Thus he set a trend of heritage hotels in India. The tourism industry has realised the economic value and social benefits of heritage hotels. Today heritage hotels are operated by both private as well as public sector. Old public buildings or bigger houses can be converted into heritage hotel.

2. The tourist amenities at Srirangapattana need to be upgraded. An organised parking facility should be provided near to the monuments. The parking area should also have toilet and drinking water facility. Clean and safe drinking water should be made available to the tourist at strategic points along the movement route.

3. Trained, professional tourist guides who are proficient in English, Hindi and other important languages should be made available at the destination. This is

very important as tourist guides are often considered as ambassadors of the culture. There is a need to train the tourist guides at Srirangapattana. The trained guides can be issued with license. After the training there has to be an exam. Those who pursue such tourist guide training programme should also attend an examination. Successful candidates can be issued with certificates and license. They must be registered with the tourism department. There are different categories of tourist guides and Srirangapattana requires a destination guide, who is highly knowledgeable about local culture, history, architectural details. The interpretation of the destination by the guide is important in heritage tourism. It is not only sufficient to have the knowledge, but tourist guides must also develop the skills of guiding.

6.1.3: Maintaining cleanliness at Srirangapattana:

A clean destination attracts tourist and at the same time an unclean tourist destination creates a bad image, spreads diseases Tourist avoid such unclean destinations. Maintaining cleanliness at tourist destination is also necessary for sustainable tourism development.

Cleanliness is an issue for sustainable tourism development at Srirangapattana. Maintaining cleanliness at tourist destinations in India is now backed by National Frame works such as Swachh Brahath Abhiyan (Clean India Mission). It was launched on 2nd October, 2014 on the occasion of 145th birth anniversary of Mahatma Gandhi. The National Tourism Policy 2002 has identified seven key elements which provide thrust to tourism development. Out of the seven key areas identified, Safai (cleanliness) is one among them. Thus cleanliness is given priority in the tourism sector. The Ministry of Tourism, Government of India has initiated an innovative programme on cleanliness. It has launched "Swachh Paryatan" Mobiel App to keep tourist places clean. 25 ASI protected monuments have been included in this drive. Any tourist/local can upload pictures of unclean surroundings or garbage around the monument and on to the swachh paryatan mobile App. 'The nodal officer of the monument concerned will initiate action to clean the surroundings and an SMS will be sent to the complainant about the action taken after cleaning. All ASI protected Historical Monuments and Archaeological sites are declared polythene free zones in

2016. Out of the 25 ASI protected monuments two are from Karnataka. Hampi and group of temples at Pattadakal have been included in the list of 'Adarsh Smarak'.

"The importance of a clean India is increasingly felt for boosting tourism, which is a key factor in economic development and employment generation. One aspect that has impacted tourism in our country, both international and domestic, relates to hygiene. This factor has become a major one for full realisation of our tourism potential. Cleanliness and proper hygiene are universally regarded as indispensable existential norms that must inform and permeate all our actions. Adequate personal and environmental cleanliness has a major impact on the image of India and the tourism sector, where the first impression of a visitor is often his last."[16]

Suggestions for maintaining cleanliness at Srirangapattana:

i. Creating awareness among local people, tourist and vendors about cleanliness.

ii. Creating awareness about cleanliness by organising cleanliness Jatha by school and college students.

iii. Mobilising volunteers for regular monitoring of cleanliness at the town.

iv. To create awareness among hoteliers and local street food vendors to maintain cleanliness and hygiene in their operation.

v. Putting up notices at vantage points informing tourists not to litter the place.

vi. Installation of sufficient dustbins near the monuments.

vii. The bathing ghat, Sangama and Gosai Ghat should be maintained properly by cleaning all the garbage on a daily basis.

viii. Organising cleanliness drive regularly by collaborating with NGO's, NSS of surrounding colleges, School and College students and other social clubs and Organisations.

ix. Placing sufficient number of dustbins at Sangama, Gosai ghat and bathing ghat and not to burn the solid waste on river banks.

6.1.4: Need of Integrated Tourism Management for Srirangapattana:

'Integrated Tourism' can be defined as the kind of tourism which is explicitly linked to the localities in which it takes place. It has clear connections with local resources, activities, products, production and service industries, and a participatory local community. Integrated tourism has two goals. The first goal is to include various interests, requirements and needs into a composite, integrated strategic tourism plan. The second goal is to connect the tourism into the social and economic life of a region and its communities.[17]

"Integrated tourism planning is an exercise in good management. To be effective and contribute to the overall management of a destination's welfare, tourism development should:

- Be coordinated with other activity and policy areas
- Be supported and promoted by the government
- Be considered as a good risk for investment
- Be conducted by a well-informed and well-trained tourism industry".[18]

Further the local bodies and town planning authorities need to integrate tourism in town planning. The town municipal council at Srirangapattana should also include tourism in its master plan. The integration of tourism and town planning has been limited in the past. This can be attributed to various reasons like public-private sector dichotomy, different definitions and understanding of tourism by town planners and tourism professionals. Town planning activities cannot address tourism completely. Tourism marketing, promotional strategies are not addressed by the town planners. However integrating tourism in town plans can have significant influence in the efficiency and functioning of the destination, its image and character. Town planners can pro actively plan for tourism by development of forward planning documents-strategic plans, development control plans, town planning schedules and policies. In these documents desirable form and extent of tourism development can be set out. Hence these documents must contain well conceived, flexible tourism strategy based on research and understanding of the tourism industry. The strategy should promote

positive image of the destination and encourage efficient links between tourism infrastructure and servicing.[19]

In heritage tourism industry, the importance of integrated and inclusive development and planning has been well recognised in the literature.[20,, 21, 22, 23, 24] This approach is more sustainable as it involves stakeholder participation, intersectional collaboration. The traditional planning or past management of heritage tourism was based on top down approach, where the power lies in the hands of few influential individuals or the higher authority. But inclusive development or integrated tourism planning involves cooperation and involvement of all stakeholders including tourist, destination residents, landholders, business owners, public officials, funding agencies and many others.[25]

To realise the goals of sustainable heritage tourism at Srirangapattana it is advised to adopt an integrated or inclusive tourism development plan. The plan should reflect the various needs of the stakeholders and the goal should be to achieve sustainable economical, cultural and social benefits.

6.1.5: Ensuring Safety and Security:

Many cases of drowning have been reported from Srirangapattana. Sangama and Gosai ghat require precautionary measures in order to prevent drowning. Proper notice boards have to be installed cautioning the tourist not to swim in the river especially during rainy season when the river will be at spate. During rainy season the steps leading to the river becomes slippery. Many people get into the water to perform obsequies or to immerse the ashes of the dead. Pilgrims venture into the river water to take a holy dip. Tourist friendly police must be deployed at Sangama and Gosai ghat to ensure safety and security of the tourist. Karnataka Tourism policy 2015-20 also advocates the deployment of Tourist friendly police at destinations to ensure safety and security of the tourist. The coracles at Sangama though pick up the tourist for a ride, are not giving much prominence for safety measure. It should be insisted that all the riders in the coracle must wear life jackets. Admitting more people for a coracle ride than what it can carry should be strictly avoided. The steps at Gosai ghat and Sangama should be installed with safety railing. “Safety and Security are vital to providing quality in tourism. More than any other economic activity, the success or

failure of a tourism destination depends on being able to provide a safe and secure environment for visitors."[26]

6.1.6: Diversification of tourism products and attractions at Srirangapattana:

Srirangapattana is a unique and distinct tourism destination. It has both tangible and intangible elements of heritage. At present Srirangapattana is known as a heritage destination. There are ample opportunities for developing other attractions and products.

i) The presence of river at Srirangapattana can be used to develop water based activities near Sangama. The river bank at sangama and Gosai ghat can be landscaped. Thereby tourists can enjoy the nature around by sitting amidst landscaped environs. A small park can be constructed at Sangama with facilities like snack centre, play area for children which increases the aesthetic of the river area. The view of the river on one side is blocked by petty shops at Sangama . The vendors can be advised not to block the view of the river. Though a designated shopping area has been constructed by the local authorities, it is not used . Landscaping of the area improves aesthetics and also helps in maintaining cleaner and greener surroundings. Proper lighting in the area is required to ensure security.

ii) Srirangapattana is also a religious centre. It is one of the Pancharanga Kshetras and is popularly known as Adiranga. Pilgrims throng Sriranganathaswamy temple. The town is in fact named after the presiding deity of the temple. To make the place more attractive to the pilgrims steps should be taken to maintain clean and green environment around the temple and the bathing ghat. Cleanliness is an issue at the bathing ghat. Many pilgrims who visit the temple also take a holy dip in the river Cauvery at the bathing ghat nearby. It is necessary to maintain the bathing ghat cleanly and to provide amenities like clean drinking water and changing rooms. The only available changing room for women is in a bad shape with garbage around. The sacred ambience should be maintained at the bathing ghat.

"Cauvery Aarathi" on the same lines of "Ganga Aarathi" at Varanasi can be planned during the evening to attract religious tourist. Bhajans and

devotional songs by troupes of local artists can be organised as part of Cauvery Aarathi. This can transform the whole ambience.

Alternately cultural performances reflecting the local folk dances can be organised on the river bank during day time, which also gives a glimpse of the local culture to the tourist.

iii) The presence of hill like Karighatta near Srirangapattana can be utilised for trekking purpose. Trekking trails can be introduced as part of weekend getaway at the hill. This can attract the younger generation especially from the city of Bangalore and Mysore. Other soft water based adventure activities like boating, Kayaking, canoeing can be introduced at river Cauvery. Thus Srirangapattana can also be promoted as a spot for soft adventure activities.

iv) Developing heritage trails or guided Heritage Walk:

A heritage trail is a designated journey which makes the trail explorer learn more about a place's history, culture, architecture, flora and fauna through visiting historical sites and buildings. The journey can be covered by walking, cycling, bus rides etc., or even a combination of any modes of transportation. Introducing heritage trail at heritage destinations will have number of benefits like bringing history alive, providing information on a destination in an informal and fun way, allowing recreational activities, allowing one to appreciate the natural surroundings, architecture and culture of a country, promotes and encourages skills such as observation and recording, map and plan reading etc.,[27]

Heritage trails provide an unique experience for the tourist. Heritage trails can be developed either by private entrepreneurs or public sector. Well designed routes can have a number of benefits and can provide the economic gain to the local people. Along the trail or the route it becomes necessary to develop tourist facilities and services such as restaurants snack counters and shops. This will encourage tourist spending at the stop over points. It also provides additional employment and income both directly and indirectly, through local facilities and services required to operate tour programmes. It

helps in extending the average length of stay of tourist by providing a variety of attractions and activities.[28]

Today heritage walk is considered as a tool to protect heritage, increase tourist appreciation and understanding of heritage and to aim towards economic benefits. Heritage walks and trails have been planned and offered by NGOs working in the heritage sector like INTACH, private entrepreneurs, Travel agents and tour operators. In Karnataka the Department of Archaeology, Museums and Heritage has also planned heritage walks in some of the tourist destinations. Heritage walks are conducted regularly in Mysore by the department under the ablest guidance of famous historians and heritage experts like Prof.N.S.Ranjaraju, Echanuru Kumar etc., The department has also proposed heritage walk for Srirangapattana but it is not conducted regularly. The heritage walk routes as conceived by the Department of Archaeology, Museums and Heritage for Srirangapattana are,

Route-1:

1) Bangalore Gate, 2) Mosque, 3) In man's Dungeon, 4) Death place of Tipu Sultan, 5) Water gate, 6) Lal Mahal, 7) Bathing ghat, 8) Chamaraja Memorial Choultry, 9) Lakshminarasimha temple, 10) Tuppada Kola, 11) Janana Manapa, 12) Sri Ranganatha Swamy temple, 13) Jibi Gate, 14) Bailey's Memorial.

Total Length of Walk: 2 to 2.5 kms.

Duration: 3-4 hours.

Route-2:

1) Elephant gate, 2) Mysore Gate, 3) Jain temple, 4) Flag staff, 6) Tuppada Kola, 7) Janana Mantapa, 8) Sri Ranganatha Swamy temple, 9) Hanging bridge, 10) Somalinga gate, 11) Obelisq.

Total Length of Walk: 2.5 to 3.00 kms

Duration: 3-4 hours

Route-3:

1) Dariya Daulat Bagh, 2) Abbe Dubois Church, 3) Gumbaz, 4) Bailey's tomb, 5) Sangama.

Total Length of Walk: 4.5 to 5.0 kms

Duration:3-4 hours.

There is a need for conceiving theme based heritage trails. The theme based heritage trails can be guided by a professional guide who can convey the story, history of the place, architectural details of the monuments in a fun way. Themes like-A day in the life of Tiger of Mysore, War Heritage, 'Last day in the life of Tiup Sultan (May 4th, 1799), religious trail, Ganjam-The artisan's village, rustic trail of Srirangapattana can be designed and offered to the tourist. Heritage walks and trails should be made a permanent feature in this historic town. A separate website should be dedicated for marketing these trails/walks. They must be popularised with international tourist, corporate, tour operators, travel agents etc., Local entrepreneurs should be encouraged to conduct heritage walks/trails by training them with respect to interpretation skills and in cooperation with the tourism department.

Along with this the breakfast or lunch or tea for the tourist taking part in the trail or walk can be planned at the local houses. This gives a glimpse of local cuisine, tradition and culture, apart from appreciating the monumental heritage and the history of Srirangapattana.

v) Showcasing the rustic life around Srirangapattana:

The surroundings of Srirangapattana are blessed with natural beauty. The meandering river, the river banks, greenery, the temples and the village life can be utilised as a product for tourism. Ganjam, the suburb of Srirangapattana provides an excellent opportunity for rural heritage tourism.

Rural tourism can be defined as any form of tourism that showcases the rural life art, culture and heritage at rural locations, benefitting thereby the local community economically and socially as well as enabling interaction between the tourist and the

locals for enriching tourism experience. The main feature of rural tourism is that it is multifaceted. It can include any attractions like, agriculture, nature, adventure, heritage and culture etc.,

Ganjam is a suburb of Srirangapattana, which was built by Tipu Sultan for sheltering the artisans and labourers. About 12,000 families from Sira migrated to this place under the patronage of Tipus Sultan. They were labourers and artisans. Since many years Ganjam is famous for carpentry and horticulture; wooden cart manufacturing is a thriving industry in this place even today . Now it is famous for floriculture also. Many villagers are now growing fragrant varieties of roses . Preparation of 'Gulkan' (a sweet prepared from rose petals and sugar) here is a cottage industry. Many entrepreneurs are now growing fragrant roses, preparing gulkan and selling it to the tourist visiting Nimishambha temple, and other attractions at Ganjam. Many petty shops in Ganjam today are into the business of selling homemade Gulkan. The villagers are also growing Sugarcane, fruits and vegetables. Many villagers are selling the fruits and vegetables to the tourist visiting Ganjam. The main attractions in Ganjam are Dariyadaulat, Gumbaz, Sangama, Gosaighat and Nimishamba temple. Some locals are seen selling fresh fruits and vegetables to the tourist near Nimishamba temple.

There are a number of Vernacular houses in this part which can be utilised for providing accommodation to the tourist. Ganjam also has a French connection. A French missionary by name Abbe Dubois lived here in the 19th century and has established Abbe Dubois church. By planning for rural heritage tourism at Ganjam, it is possible to realise the goals of economic and social benefits to the local community. The local people can be trained in providing hospitality to the tourist. Tourists can experience the real village life by exploring the village. Activities such as heritage walks, horse riding, Tonga rides, Bullock cart rides, Boating, Kayaking, Trekking to the nearby Karighatta hills etc., can be planned. Meditation on the quiet river bank amidst greenery early in the morning can be developed as an attractive activity for the tourist.

Rural tourism development has always been a growing valuable economic strategy. For rural tourism projects costs are low and plans are smaller compared to other tourism plans. It helps in economic growth, creates variety and stability in

employment, dynamism in commerce and industries, creating opportunities to larger incomes in multiple activities, creates new market for agricultural products and enhances the basis for regional economy. Tourism in rural areas is an important field of rural development which can provide opportunities and facilities for employment and regional income and play a crucial role in reviving and rebuilding rural regions.[29]

6.1.7: Establishing a Rocket Museum at Srirangapattana:

Museums are our cultural repository. International council of Museums (ICOMOS) define museum as a non profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and its environment for the purposes of education, study and enjoyment.

"Museums collect and care for objects of scientific, artistic or historical importance and make them available for public viewing through exhibits that may be permanent or temporary. Most large museums are located in major cities throughout the world and more local ones exist in smaller cities, towns and even the countryside."[30]

Museums play an important role in tourism. They attract tourists and provide information of the past through its exhibits. There are various kinds of museums like site museum, theme based museum like science and technological museum, military museum, war museum, cultural museum, textile museum, history museums etc.,

Many countries have developed rocket and missile museums. These kinds of museums exhibit the evolution of rockets and the missile technology in the respective countries. Such museums are known to draw a large number of tourists and are often an important tourist attraction of a place.

Rockets have been in use since many years. It was used as a firework and its use in warfare was limited.

"The Chinese used rockets in warfare from the 13th century to repulse Mughal invaders, Europeans experimented with them in the 15th century and the Mughals shot them on the battle field, but rockets were rapidly discarded as Cannons and other forms of artillery with greater accuracy were developed."[31]

Today in the 21st century rockets are used for various applications like earth observation, satellite communication, Disaster management, satellite navigation, program, climate and environment. Missiles are used for military purpose.

There are several references in history about Mysore rockets. Hyder Ali and Tipu Sultan are credited with using rocket technology for warfare. The rockets of Tipu's period were much more advanced than their western counterparts. Tipu's rockets had iron casing and used gun powder as propellant. These rockets were made indigenously. Tipu had also built armouries in Srirangapattana for storage of arms and ammunitions as he was frequently engaging in wars. In the battle of pollillur, Mysore rockets caused havoc in the British army. Britishers were taken by surprise with the rocket attack.

> "Indian rockets were once the best in the world and gave the Duke of Wellington a shock he never forgot. But India's social system prevented such technology from fuelling the kind of scientific revolution seen in the west."[32]

Dr.A.P.J. Abdul Kalam, the late President of India had shown keen interest in "Mysore Rocket Technology" and had appreciated the technological innovation made in Srirangapattana which was far superior to its western counterparts during those days. In his book "Wings of Fire" he makes mention of a picture of 'Mysore's rocket war' in NASA.

It is true that India had mastered missile technology from olden days. But as Britishers ruled the country for hundreds of years which led to lack of resources, research environment and capabilities, India was left behind in this field. It took almost more than two hundred years to stand up as a distinct country in the field of space research and misile technology.

After independence the Indian space research activities started in 1960's under the leadership of Dr.Vikram Sarabhai. In 1983, Integrated Guided Missile Development Programme (IGMDP) was launched in the country. Five missile systems were developed viz. Trishul, Akash, Nag, Prithvi and Agni-I which are intermediate range surface to surface missiles. In 1990's the program was expanded to long range Agni Missile, Sagarika (ballistic missile), Surya (medium range version of Agni ballistic missile) and Dhanush (naval version of the prithvi).33

Late Dr.A.P.J. Abdul Kalam, former president and 'missile man' had instructed DRDO (Defence Research and Development Organisation) to visit Srirangapattana and to inspect the sites associated with 'Mysore Rockets'. He had dreams of giving Srirangapattana its due recognition as the birth place of modern rocket technology; Accordingly A senior scientist from DRDO, A.Sivathanu Pillai, had visited various sites associated with Tipus's rocket.[34]

A.Sivathanu Pillai had also interacted with the staff of Archaeological Survey of India (ASI) and State Archaeology Department. At this instance there were some efforts to take up restoration work of the sites associated with Tipu's rocket but there were no further progress. After this another senior DRDO official, W.Selvamurthy had also visited these sites and had suggested establishing a mini museum to showcase the country's military heritage.[35]

But till now the plans of conserving the site and developing a museum has not been realised. A rocket museum at Srirangapattana should be established. It can have proto types of various missiles used by the Indian army. The museum can be planned with exhibits, photographs and multimedia presentations of rocket/missile warfare. By keeping Tipu's rockets as the central theme it can trace the development of missile technology in India.

No doubt such a museum attracts visitors and educates children, younger generation and tourist about India's growth and capabilities in missile technology.

6.1.8: Using Information and Communication Technology (ICT) in Tourism at Srirangapattana:

Information and Communication Technology plays an important role in today's tourism. In the era of globalisation, the tourists are much educated and informed. To cater to the needs of these modern tourists it is necessary to adopt ICT in tourism operations.

ICT's role in heritage tourism is well documented. ICT can be used at Srirangapattana for the interpretation of the heritage. An interpretation centre should be established. ICT based tools like multimedia presentations can be used for educating and interpreting the heritage. Audio kits/audio guides on mobile phones can

be planned. The interpretation centre can exhibit digitally reconstructed monuments. A dedicated website for Srirangapattana tourism can be planned by the government. The website should include information provided by historians as articles. Due to interest revolution, many tourists are dependent on the information provided in the internet. But many of the information available in the internet today are not authentic. Hence the historians are motivated to contribute their knowledge in the form of articles. It serves as authentic information about the site and its monuments such a dedicated website can also have virtual tour of monuments, 3D images of monuments etc., Srirangapattana mobile app can be developed, which can provide map, information on monuments, information about accommodation and food at the destination. Launching a dedicated website for Srirangapattana tourism and developing a "Srirangapattana heritage tour mobile app" are viable suggestions to promote Srirangapattana tourism at national and international level.

6.1.9: Organising FAM (Familiarisation) Trips to Srirangapattana:

The word 'FAM' is tourism industry slang for 'Familiarisation Tours'. Familiarisation tours or FAM trips are aimed at acquainting, intimating, informing and providing first and experience of the tourism products or services to the opinion makers and business providers Opinion makers are the journalists, travel writers, TV and Radio person, public leaders, etc. They play an important role in creating or influencing public opinion. Business provides are tour operators, travel agents and practically all those who from part of the delivery channels and who can influence tourist flow to the destination. Familiarisation tours are a tool to promote a destination and to build its image. Apart from this they can also be used for introducing new products and services, damage control and publicising events.[36]

Organising a 'familiarisation tour' to Srirangapattana can help in informing and providing firsthand experience to the media, journalists, travel writers, Travel agents and tour operators. It should be planned in such a way that it positively transform and influence their opinion about Srirangapattana's tourism potential.

Before organising FAM tours to Srirangapattana it is also essential to address the issues such as providing tourist amenities, cleanliness etc. A highly efficient facilitator should be appointed for the familiarisation tour. The timing and the

itinerary should be carefully drawn in order to make Familiarisation tour to Srirangapattana a success. The main objective of conducting familiarisation trip to Srirangapattana should be to showcase its tourism potential. The media and travel writers must be influenced to cover the tourism resource of the destination, while travel agents and tour operators should be motivated to redesign their packages/itineraries. The new itinerary/package should provide Srirangapattana its dues recognition as a distinct tourist destination of Karnataka. All efforts should be made to transform Srirangapattana into an independent, popular tourist destination in its own right. The familiarisation tours to Srirangapattana should be conducted by the department of Tourism, Government of Karnataka.

6.1.10: Promoting heritage tourism entrepreneurship and small business by local people at Srirangapattana:

The sustainable tourism development at Srirangapattana should bring social and economic benefits to the local community. The local community should be encouraged and supported for starting small tourism related businesses. This study has identified opportunities for bringing economic benefits into the local community. Horse riding and Tonga riding can be developed as attractive activities. Tonga's can be remodelled to give heritage look as is done in Mysore. Rides in such tongas adds to the tourist experience. Boating, Kayaking can be introduced which adds to the activities at the destination. Such activities not only contribute to increased visitor experience but also contribute to the local economy.

Small heritage tourism businesses like providing heritage home stays, offering, local cuisine, restaurants, snack counters, small shops selling souvenirs, cultural performances based on folk arts can also be considered for economic gain.

The local community should be supported by providing financial incentives and necessary guidance by the government for starting small businesses and heritage related entrepreneurship. Tourism related businesses also generate employment and help the local community.

6.1.11: Selling Souvenirs:

Souvenir is a thing that can be kept for remembrance of a person or a place. There is a close link between tourism and souvenir. It has been observed that maximum number of tourists buy souvenirs. Various crafts, handloom, handicrafts, which are a part of intangible cultural heritage are sold as souvenirs in tourism.

Shopping is a popular tourist activity at destinations. Many tourists spend considerable amount on shopping. Buying Souvenirs is common tourist behaviour across the globe.

Many wooden handicrafts and idols (Ranganatha Swamy) are sold as souvenirs at present in Srirangapattana . To attract more sales wooden busts/statues of Tipu Sultan, replicas of Tipu's toy can be sold as souvenirs. Tipu and tiger carvings can also be considered as it gives more relevance and is authentic. Many more daily use items can be sold with insignia of Tipu and tiger like T-shirts, caps etc.,

6.2: Guidelines for Heritage Management:

Heritage is a non renewable resource of the society. In this era of globalisation and modernisation, protecting our heritage has assumed greater importance. Laws have been enacted in many countries for the preservation, conservation and protection of Heritage.

"Protection of historic monuments and precincts of significant heritage and cultural value is commonly exercised through various legal instruments. However, each heritage monument and precinct also requires a setting to establish its context. The setting should provide an appropriate linkage to the monument and precinct, and needs some form of control mechanism to ensure that future development is sympathetic to the protected site and enhances its appreciation. In India, the 'The Ancient Monuments and Archaeological sites and Remains Act 2010' addresses this issue, to take care of the sensitive dynamics of conservation and development in areas surrounding protected monuments and precincts. This entails making Heritage Bye-Laws, regulations and guidelines, with an inbuilt flexibility to cater to the changing needs and aspirations of the surrounding community, yet preserving the inherent character of the setting.[37]

Preservation helps in protecting significant historic sites. Thus preserved and protected historic sites can be enjoyed at present and can be passed on to the future generation.[38]

It is important to manage cultural Heritage (CH) sites. "CH sites are unique and vulnerable places that can easily get damaged. They constitute very valuable and irreplaceable assets, hence good care needs to be taken to ensure that their cultural significance is preserved. It is therefore important to be aware of the kinds of risk that might threaten CH sites in order to identify the measures required for the protection and the appropriate future use of the sites. The CH sites throughout the World are in constant danger from both natural and manmade threats. Natural threats can range from natural disasters, such as earthquakes, floods, typhoons, etc., to humidity or dampness."[39]

Some of the important human induced threats to CH sites are ignorance, negligence, illegal trade, theft, fire, development work war as listed in the training manual for trainers published by United Nations.[40]

In Srirangapattana, which is a living Heritage town implementation of the AMASR Act 2010 and rules poses a great challenge. Because 50% of the habitation in the town falls within the protected area of the monument. Hence it is necessary to create Heritage awareness among the local people and to make them partners in the sustainable development of Heritage tourism at the destination. Seeking local community cooperation and participation in Heritage management is necessary. Then only a sustainable Heritage tourism development in Srirangapattana is possible. Without people's cooperation all efforts towards sustainable heritage tourism development will be futile. To create heritage awareness among the local community, regular guided heritage walks should be conducted. Regular workshops, seminars, quiz, heritage painting and debate competitions related to heritage should be conducted in the local schools and colleges.

"Heritage awareness is a crucial part of any heritage conservation and management. The creation of awareness is time-consuming and it requires commitment and local support. It is often the most recognisable component of a heritage management. One of the most effective ways to build and maintain respect

for community's heritage is through a selection of activities that raise public awareness and increase appreciation. The success of heritage conservation initiatives depends on the understanding and participation of the local community."[41]

This study provides the following suggestions with regard to Heritage protection and management at Srirangapattana,

1. **Developing an integrated Heritage Management Plan:**

   As Srirangapattana has entered tentative list of world heritage sites, it is necessary to have a heritage management plan. The world heritage centre of UNESCO aspires that a site to be declared as World Heritage site must have outstanding universal value and also looks for adequate legal and heritage protection measures. In order to protect the heritage assets of Srirangapattana, it is necessary to develop an integrated Heritage Management Plan.

2. **Creating Heritage Awareness:**

   There is a need to create heritage awareness among local community at Srirangapattana. Through awareness and education it is possible to inculcate a sense of heritage stewardship. Heritage awareness leads to appreciation of heritage, a sense of ownership, pride and thereby contributes to heritage protection.

3. **Developing Heritage bye laws as per Ancient Monuments and Archaeological sites and Remains (Amendments and validation) Act, 2010, specific to the conditions at Srirangapattana**:

   The National monuments authority (NMA) constituted as per the provisions of AMASR Act 2010, has the responsibility of devising site specific guidelines for heritage protection. The bye laws can be developed depending on the nature of the site. Therefore there is a need to consider human rights. The bye laws/guidelines should be sensitive to protect the heritage and also the interest of the local people. There is a need to strike perfect balance between heritage protection interest of the local people and sustainability at Srirangapattana.

Exploring the link between heritage protection and human rights S. Gruber is of the opinion that, "of particular importance in this context is the right to recognise people's cultural identity as part of their human dignity, which deserves the highest level of protection and respect. Consequently any heritage conservation instrument at both the international and the national levels-should be understood and interpreted as part of the protection of human dignity and related human rights."[42]

4. Reuse of Heritage buildings at Srirangapattana:

"Adaptive reuse of buildings has a major role to play in the sustainable development. When adaptive reuse involves historic buildings, environmental benefits are more significant, as these buildings offer so much to the environment, landscape, identity and amenity to the communities to which they belong."[43]

The adaptive reuse of historic buildings has substantial economic, environmental and social benefits. It can be viewed as a practical substitute to demolition.[44]

The built heritage of Srirangapattana is a reminder of the historic legacy of the region. It should be protected and managed for posterity. Reuse of heritage buildings is one of the strategies for the preservation and protection of built heritage. There is a need to list the heritage buildings including the vernacular architecture, historical importance and protect them in order to retain authenticity of the town.

Chamarajendra memorial hall or chatram has been now converted into state museum. Similarly any other heritage building can be used for the purpose of interpretation centre, Information centre, Tourist Facilitation Centre. Vernacular houses can be considered for providing heritage home stays. A heritage restaurant and hotel can also be developed in the heritage building.

5. GIS based heritage resource mapping at Srirangapattana:

Since 1990's Geographical Information System (GIS) have become a common tool in heritage management. Development of internet technology has contributed towards web based GIS applications which are simple to use and have reduced maintenance cost.[45]

GIS tools are also helpful for archaeologists. It helps in predicting locations of new sites. It helps in heritage conservation and management by providing necessary information about the status of heritage structures. Erosion and degradation of outdoor cultural sites can be monitored by remote sensing. Heritage sites can be protected through spatial planning and hazard mapping by using GIS.[46]

Tools such as GIS and remote sensing can be used at Srirangapattana and other heritage destinations in the state for the purpose of heritage management. State Archaeological Department in association with ISRO has taken the aerial photographs of some of the monuments in Karnataka. There should be concerted efforts made for using GIS and remote sensing technologies for the management of heritage. Using this innovative technology in heritage management leads to better protection, conservation and sustainable heritage management practices at Srirangapattana. The same principles can be applied to other heritage destinations of the state.

6.3 : Guidelines for stakeholder participation in sustainable heritage tourism development at Srirangapattana :

Tourism is a multi sectoral activity. For the success of tourism at any place a concerted effort between various sectors and stakeholders is essential.

Any person who has the right and capacity to participate in a process can be called as a stakeholder. Anyone will get a right to be involved when he or she is impacted upon by the action of others.[47]

According to UNWTO (United Nation's World Tourism Organisation) the following players are identified as 'stake holders in tourism development',[48]

- National governments
- Local governments
- Tourism businesses and enterprises
- Tourism finance institutions
- Tourism employees, professionals and consultants
- Tourism education and training centres
- Tourists
- Local population and host communities
- Others who have a stake in tourism development including NGS's involved in tourism.

The concept of stakeholder theory or approach was first proposed by Freeman. "Due to extremely competitive tourism market, tourism destinations are accepting stakeholder approach as a path to overcome the competation."[49]

In the development of tourism destination both public as well as private sector play important role. The public sector is concerned with planning and policy formulation and setting standards related to facilities, services and other areas. The private sector also plays an important role in tourism development. The functions of private sector, is to provide accommodation, food and beverage shopping entertainment and others. The public sector provide incentives to encourage the private sector to invest in tourism related activities and products at the destination.[50] There has to be a good collaboration between public and private sectors for the success of tourism at any destination. The role of other stakeholders in sustainable tourism development cannot be undermined.

International Cultural Tourism charter-managing tourism at places of Heritage significance, 1999 also makes a mention of collaboration of different players in the industry. According to the charter "Tourism should bring benefits to host communities and provide an important means and motivation for them to care for and maintain their heritage and cultural practices. The involvement and cooperation of local and, or indigenous community representatives, conservationists, tourism operators, property owners, policy makers, those preparing national development plans and site managers is necessary to achieve a sustainable tourism industry and enhance the protection of heritage resources for future generations."[51]

Successful symbiotic relationship between tourism and heritage can be developed by involving all stakeholders in the development of cultural resources. It is recognised that lack of interaction is the reason for many of the problems.[52]

Heritage Tourism Development at Srirangapattana in order to be sustainable must take into account stakeholder participation. The involvement of local community is vital for the success of Heritage tourism at Srirangapattana. As there are differing stakeholders, it is essential to create heritage awareness and sensitivity among the local people. The local community must be respected. This is essential in order to prevent any future conflict between Heritage tourism development and local community.

Local Community Participation:

Communication and interaction between stakeholders is important. Local community plays a major role in heritage conservation, protection and management. When the local community becomes aware of the heritage resources around them and its importance, they become owners of heritage and safeguard its interest. To ensure participation of the local community in heritage tourism development, heritage awareness, communication and interaction is the key.

"The communities of historic towns and areas should be recognised as key stakeholders and participants in effective tourism management, from the initial decision to interpret and promote a place, through the planning, development, implementation and review phases of any tourism project. Raising community awareness, the provision of accessible information, meaningful consultation and effective participation all help the community to understand, share and care for the heritage values of the historic town or area, in relation to tourism interests. It must be noted that the necessary conservation measures may include restrictions on tourism initiatives where heritage values are threatened. Cultural tourism activities should aim to provide equitable economic, social and cultural benefits to the host community at all levels, through education, training, human resource development and the creation of economic opportunities, to that end, the training and employment of tourism workers and site interpreters from the host community should be encouraged."[53]

The above factors should be taken into account for ensuring local community involvement in heritage tourism development at Srirangapattana. At present the level of local community participation in tourism is low. Hence for sustainable tourism development at Srirangapattana, local community participation and involvement is the key factor.

Ensuring role of private sector:

The private sector mainly engages in business like hotels, restaurants, travel agency, tour operation, guiding etc.,

In Karnataka a unique opportunity is available for the private sector especially corporate under "Adopt a tourism destination" scheme. The state of Karnataka is the first in the country to announce such an innovative scheme which ensures active participation of private players at the destination. The corporate as part of their CSR (Corporate Social Responsibility) activities are encouraged for adopting tourist destinations in Karnataka.

Srirangapattana is one such destination which is open for Adoption. The corporate should be made to realise the potential of this site for tourism and its heritage value. There is a need to motivate them to adopt the site for sustainable development.

Further, heritage conservation requires lot of financial support. The private sector can be motivated to support heritage conservation by way of providing the much required funds. Thus it can be done as part of CSR activities of the private companies. The governmental funds alone are often insufficient considering the mammoth task of conservation. Hence the private companies should be motivated to donate funds for heritage conservation at Srirangapattana. Availability of sufficient funds helps in heritage protection and management.

Need for collaboration among governmental departments for sustainable heritage tourism development:

Development of Heritage Tourism at any destination involves a number of governmental departments. The role of Department of Tourism, State Archaeology, Archaeological Survey of India, Public Works Department, Department of Kannada

and Culture, the local bodies etc., are important. These various departments work independently having their own objective for the same destination. There is a need for collaboration between these various departments in order to chalk out common integrated development plan which helps in and at the same time also facilitate tourism. There is a need for concerted effort by all these departments instead of working singly.

Srirangapattana is considered as an important tourist destination in the state by the Department of Tourism. Srirangapattana is declared as a heritage area and is considered for heritage protection and development by the State Archaeological Department.

The local body i.e. Srirangapattana town Municipal Council also has taken certain steps to facilitate tourism. There is a need for these various governmental departments to collaborate their efforts towards sustainable heritage tourism development at Srirangapattana.

Historians, Tourism Professionals, NGO's and other interest groups should also be involved in the process of heritage tourism development at Srirangapattana. Historians can provide authentic information and can help in planning for heritage interpretation leaflets, brochures, guide books etc.,

Sustainable heritage tourism development at Srirangapattana can help preserve and manage heritage resources, ensure stakeholder participation and to realise economic and social benefits of tourism to the local community. Owing to its immense potential for tourism, Srirangapattana can be developed as a world class tourist destination based on sustainable principles.

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CHAPTER-VII

SUMMARY AND CONCLUSION

Summary – Conclusion – Contribution of the study – Notes and References

7.1 Summary

Tourism is one of the largest industries of the World. Many countries of the World are today dependent on tourism. Tourism development and proper management can lead to economic, social, cultural and environmental benefits. Tourism with its direct and indirect linkages with other sectors of the economy helps in employment of generation and earning foreign helps in employment generation and earning foreign exchange. Tourism is one of the fastest growing industries. The international tourist arrivals world over has crossed one billion mark. India with its varied attractions is a tourist paradise. India has a rich history of 5000 years. Its innumerable monuments are greatest tourism resources. India is known Worldwide for its cultural destination.

The state of Karnataka has a history of more than 2000 years. The various dynasties that have ruled over this region have left a rich monumental treasure. The state has two cultural World heritage sites, viz. Hampi and Pattadakal. The western ghats has been declared as natural world heritage site. Srirangapattana has entered into the tentative list of world heritage sites.

Karnataka has rich cultural heritage. Both tangible and intangible heritage of Karnataka have great tourism potential. The important heritage destinations of Karnataka include Hampi, Pattadakal, Aihole, Badami, Bijapur, Banavasi, Belur, Gulbarga, Halebid, Kittur, Mysore, Srirangapattana, Somanathpura, Talakad, etc.

Important pilgrim centres of Karnataka are Dharmasthala, Gokarna, Horanadu, Karkala, Kollur, Kukke Subramanya, Koodala Sangama, Male Mahadeshwara hills, Melukote, Mudabidri, Nanjanagud, Sringeri, Sravanabelagola, Talacauvery, Udupi etc.

The state has a number of museums including both governmental and private museums. Museums are considered to serve an educational purpose. They provide an insight in to the history of the region and life style of the ancient periods.

The state also has a great intangible heritage resources. The folk dance, carnatic music, mysore paintings, rich tradition of Handicrafts, wooden carving, sandal wood artefacts, channapattana toys, kinhal toys, Bidriware, Fairs and Festivals like Mysore Dasara, different regional cuisines represent an array of intangible heritage resources and along with this the great historical legacy of the state provide an excellent opportunity for heritage tourism.

The tourism industry in the state is on a positive growth track. Karnataka tourism is promoted under the tagline "one state many worlds". Many powerful dynasties have ruled over this region. Shatavahanas, Kadambas, Gangas, Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyana, the Hoysalas, rulers of Vijayanagara, Mysore Wodeyars; Bahamanis, Adilshahis have ruled over the region. They have contributed enormously to the culture, art and architecture of the region. There are about 25,000 to 30,000 monuments in the state. There are 772 monuments protected by the state and 608 monuments protected by ASI. Thus the state has 1380 protected monuments. Thus the rich history, culture, art and architecture of the state provide great opportunity for the development of heritage tourism.

Srirangapattana is a historical town located in Mandya district of Karnataka. It was a centre of high political activity during 18^{th} century. Srirangapattana was ruled by Hoysalas, Vijayanagara kings, Wodeyars, Hyder Ali and Tipu Sultan. Udayaditya, brother of Vishnuvardhana, a Hoysala king seems to have built the town of Srirangapattana in 1120 A.D. After the fall of Hoysalas, Srirangapattana came under the sway of Vijayanagara kingdom. Srirangapattana was considered to be an important place and was the seat of viceroyalty under Vijayanagara kings. The neighboring Mysore was ruled by Wodeyars. Raja Wodeyar was a great ruler and was contemporary of Tirumala, the viceroy of Srirangapattana. Tirumala had strained relation with the emperor Venkatapatiraya. Taking full advantage of the situation, Raja Wodeyar acquired Srirangapattana. Various theories have been put forward for the acquisition of Srirangapattana by Raja Wodeyar. After the death of Raja Wodeyar in 1610 A.D., his grandson Chamaraja Wodeyar V ascended the throne. Kantirava

Narasaraja Wodeyar was a great ruler and he succeeded Immadi Raja Wodeyar. He expanded the kingdom and ruled for 21 years and died in 1659 A.D. He was succeeded by Dodda Devaraja Wodeyar. He extended the territory and was an important ruler as he achieved a lot in both political and cultural arena. He was succeeded by Chikka Devaraja in 1673 A.D. Chikka Devraja ruled for 31 years. Srirangapattana was a flourishing town during his reign. The rulers who succeeded Chikka Devaraja Wodeyar were weak and slowly the Dalvoys took control of the administration. Hyder Ali was a commander in the army of Dalvoy Nanjarajaiah. He was able to impress Nanjarajaiah. Later in commemorisation of his achievements he was conferrd with the title 'Nawab Hyder Ali Khan Bahadur' by the Mysore Durbar. He was appointed Faujidar of Dindigal. Later circumstances made the king appoint Hyder Ali in place of Nanjarajaiah. Hyder Ali took control of administration and moved the king to the background. He expanded the kingdom. First Anglo-Mysore war was fought in 1767-1769 A.D. Britishers were defeated in the war. Hyder Ali died during the second Anglo Mysore war in 1782 A.D. Tipu succeeded his father. Tipu Sultan is a famous personality in the history. He hated Britishers and opposed their expansion. Tipu Sultan was a great ruler and expanded the kingdom. He ruled from 1782 – 1799 AD. He spent most of his years waging wars against the enemy. He was called 'Tiger of Mysore' by the Britishers. He fought third Anglo-Mysore war in 1790-92 AD. Britishers besieged Srirangapattana in 1792 A.D. In 1799 A.D., he fought fourth Anglo-Mysore war and died in the war on 4th May, 1799 A.D. Srirangapattana thus fell into the hands of Britishers. They took away the valuables and recognized Krishnaraja Wodeyar III as the king and placed him on the throne. The capital was shifted from Srirangapattana to Mysore. After this Srirangapattana fell to decline.

Tipu Sultan remains to be a popular figure in the history of Srirangapattana. He was a great warrior, an able administrator and great innovator. He introduced many innovative measures in his kingdom. He encouraged arts and crafts and has brought skilled artisans and craftsmen from far off to Srirangapattana and built the village Ganjam for them. His rockets were extensively studied by the Britishers. Some of his rockets are exhibited in Woolwich museum at London. He issued Gold, Silver and Copper Coins in various denominations.

The present day Mysore Dasara has its roots in Srirangapattana. We get many references to the worship of mother goddess in Indian culture. Worship of mother goddess existed even during Harappan culture. In Ramayana there are references towards sharannavaratri. Lord Rama had worshipped Goddess before he killed Ravana.

In Mahabharatha, Arjuna defeated Kauravas with the blessings of Goddess on the day of Vijayadashami. The mythology also gives an account of worship of Goddess by the kings and people of all the sections of the society. Sharada peetham in Sringeri established by Adi Shankaracharya also has the tradition of Navaratri celebrations since many years. The association of Vijayanagara Kings with the mutt and with the Guru Vidyaranya made them follow the tradition of the mutt. As a result they started celebrating Dasara or Navaratri in their kingdom. Over a period of time the religious tradition took the form of a political power centre. After the fall of Vijayanagara Kingdom, the feudatories and the vassals continued this tradition. When Raja Wodeyar took over Srirangapattana in 1610 A.D,, initiated Dasara celebrations. He also ordered that this tradition should be continued. Thus Dasara celebration continued till 1799 A.D., in Srirangapattana. After the death of Tipu Sultan, when the capital was shifted to Mysore, Dasara celebrations continued in Mysore till 1968. Since 1970 the Government of Karnataka is celebrating Mysore Dasara as the state festival or 'Nada Habba'.

Thus Srirangapattana is steeped in history and has a great historic and heritage value.

Srirangapattana is a historic town. It has been declared as a 'Heritage Area' by the Karnataka Government. Srirangapattana attracts pilgrims, history buffs, leisure tourist and heritage tourist as it has a wide array of attractions in and around. From time immemorial it has been recognized as a popular pilgrim centre. It has the distinction of being called the first among the abodes of Lord Vishnu (Sri Ranganatha Swamy) in the islands formed by river Cauvery. Thus it is called 'Adi Ranga'. The river Cauvery here is considered sacred. A holy dip in the river and visit to the Ranganatha swamy temple is believed to rid one of their sins. The west ward flow of river Cauvery at Paschima vahini due to a natural bend in the river is considered special. People throng this place for performing obsequies to the departed soul and for

immersing the ashes of the dead. As this place is considered sacred it is referred traditionally as ' Paschima Ranga Kshetra'. There are a number of temples in Srirangapattana like Narasimha, Gangadhareshwara, Jyotirmaheshwara and Kshanambika, Adinatha Basadi, Ankalamma, Janardhana, Biddakote Ganapathi, Rama etc. The neighbouring suburb of Ganjam, has the popular Nimishamba temple.

Srirangapattana was ruled by different dynasties in various time zones. The history of Srirangapattana can be traced back to 9th century A.D. A record dated 894 A.D., mentions Ganga chieftain Tirumalaiah as the founder of two temples, one dedicated to Sri Ranganatha Swamy and the other to his tutelary deity 'Tirumal Deva'. It is he who named the town Srirangapura or Srirangapattana after the presiding deity of the place Sri Ranganatha Swamy. Later it came under the rule of Hoysalas in the 12th century. Later it came under the sway of Vijayanagara empire. In the 17th century Raja Wodeyar occupied the place. Thus between 1610 and 1799 A.D., it remained as the capital of Mysore. Between 1761 and 1799 A.D., during the period of Hyder Ali and Tipu Sultan it was the centre of high political activity.

The Srirangapattana fort has developed in course of time. The fort is confined to the western part of the island. This fort was considered one of the unconquerable forts of India. The fort has six gateways and strong defence structures.

Remains of Tipu's palace called Lal Mahal is located towards north east side of the Ranganatha temple.

There are two dungeons, Bailey's Dungeon and Inman's dungeon in the fort wall.

Jumma Masjid was built by Tipu Sultan. It is an impressive structure with its minarets forming the landmark and are visible from a long distance.

'Dariya Daulat' or the summer palace of Tipu Sultan is located outside the fort. This is an elegant building made of teak wood. The walls have mural paintings depicting various war scenes, contemporary rulers etc. The false gilding work inside the Daria Daulat palace is quite impressive.

Gumbaz or mausoleum of Hyder Ali and Tipu Sultan is located in Ganjam. It is set amidst a beautifully laid garden. Its imposing structures with highly polished black basalt pillars are noteworthy.

Srirangapattana has a number of touristic places around. The Ranganathittu bird sanctuary is one of the popular bird sanctuaries of Karnataka. It has about 221 species of avifauna including both resident and migratory birds.

Karighatta is a beautiful hillock on the banks of river Cauvery. It is famous for the temple of Venkataramanaswamy. It is emerging as a popular picnic spot. It is also a destination for trekking and is attracting lot of adventure seekers during these days. The view from the hill top and watching sun set is quite exciting.

Krishnarajsagara (KRS) or Brindavan gardens is also a popular tourist spot. The dam here was constructed in 1932 by Nalwadi Krishnaraja Wodeyar. Sir M. Vishweshwaraiah was the chief engineer and many other 32 engineers were behind this dam. A beautiful terrace garden has been laid out adjacent to the dam. This garden is full of colourful flowers, ornamental plants, well laid out pathways and water fountains. The musical fountain is the main attraction of Brindavan gardens.

Hosa Kannambadi and KRS backwaters is another place which is emerging as a tourist destination. On the north bank of the river Cauvery here, a temple which was originally submerged in dam water has been relocated. This temple belongs to Hoysala period. One original temple had the idol of Venugopalaswamy.

Kere Tonnur is an ancient village which is famous for the Nambi Narayana, Krishna and Narasimha temple. This place is also associated with the great Srivaishnava Saint Ramanujacharya. There is a beautiful tank which was also called as Tirumala Sagara and as Moti talab. The tank, the river beach on the other side, the pristine water and the picturesque setting make this an ideal tourist spot.

A number of monuments at Srirangapattana are protected by state Archaelogical department and also by Archaeological Survey of India as they are both of state and national importance. Thus Srirangapattana with its rich history and Heritage attractions is capable of drawing a large number of tourists.

The historic town of Srirangapattana has been declared as a "Heritage area" by the Karnataka state government. It lacks interpretation center, Heritage management, professional and trained tourist guides, safety and security. The local people lack heritage awareness. There are encroachments on a large scale. Cauvery river water is polluted, there are problems with regard to cleanliness in the destination. The sound and light show has failed to attract tourists. The main reason for this being language barrier. The show is in Kannada language, which can reach only people of the native state. Perhaps if the show is also available in Hindi and English, it can reach a large number of domestic as well as foreign tourists. A study of the tour itineraries of major tour operators and that of KSTDC has revealed that the place is not getting its due recognition for tourism. This destination is in the shadows of neighbouring Mysore, which is a well known tourist destination. There are several challenges for sustainable tourism development. As it is a fortified town, the space for developmental projects is limited. There is dichotomy of heritage and development. The best example for this is the recent shifting of Tipu's armoury near railway station due to Bangalore – Mysore railway line double tracking. Today it stands as an exemplary work with regard to heritage protection and management while not neglecting the need for development. Another greatest challenge here for sustainable development of heritage tourism is implementation of archaeological and monumental laws. Fifty percent of the population in the town live within the protected zones of the monuments.

Added to this there are issues like lack of financial resources for heritage protection and management, lack of support, absence of integrated tourism management plan, lack of coordination between various governmental departments and other stakeholders.

A plan for sustainable heritage Tourism development at Srirangapattana should balance Tourism development, Heritage protection and socio-economic benefits to the local people.

7.2 Conclusion

This study represents an interdisciplinary approach to the study of heritage. Using heritage resources as tourism products is widely recognised. The built heritage

is one of the popular tourist attractions World over. Several studies in the area of heritage have identified its significance for tourism.[1, 2, 3] Secular heritage and religious heritage of Srirangapattana attract the tourists.

The historic town of Srirangapattana was buzzling with high political activity in the 18th century. Its rich historic legacy and monumental heritage make it a potential heritage tourism destination.

This study has identified the strength and weakness of Srirangapattana as a heritage tourism destination. The strength of Srirangapattana lies in its built heritage. The built heritage includes both secular as well as religious heritage. The weakness of the destination identified through this study are in the form of various issues, challenges and other obstacles. They hinder the sustainable development of tourism. After documenting the potential of Srirangapattana for tourism, this study has discussed in detail the various issues in order to devise strategies for the sustainable development of tourism.

Suggestions and guidelines provided in this study can be categorised under,

1. Suggestions for sustainable heritage tourism development.
2. Suggestions for heritage management.
3. Suggestions for stakeholder participation in order to ensure sustainable heritage tourism development.

7.2.1 Suggestions for sustainable heritage tourism development at Srirangapattana

1. Srirangapattana needs an integrated tourism management plan.
2. As Srirangapattana is a historic town, it is necessary to have an 'interpretation centre' for better understanding of the history and to appreciate its built heritage.
3. There is a need to upgrade tourism infrastructure.
4. There is a need for maintaining cleanliness at Srirangapattana. This is necessary for creating a good image of the destination and also for attracting tourists.

5. Safety measures should be instituted at Paschima Vahini, Sangama and Gosai ghat. Railings on the river front should be provided. Chains should also be provided to ensure safety of tourists, as many cases of drowning have been reported from the place.

6. There is a great opportunity for tourism development in Srirangapattana. Hence diversification of tourism products and attractions can be considered.

    i) As Srirangapattana is an Island, the presence of river can be used for planning water based activities. Landscaping on the river bank increases the aesthetics of the surroundings.

    ii) As it is a well known religious centre, activities related to religious traditions can be planned. 'Cauvery Aarathi' on the lines of 'Ganga Aarathi' at Varanasi can be planned.

    iii) The presence of Karighatta hill near Srirangapattana can be used for introducting trekking trails. Trekking can be introduced as part of weekend getaway. This can attract the adventure buffs especially the younger generation from nearby Mysore and Bangalore.

    iv) Heritage trails or guided heritage walk can be planned. This increases the heritage awareness and appreciation.

    v) The surroundings of Srirangapattana present a great opportunity for developing rural heritage tourism project.

7. As suggested by late Dr. A.P.J. Abdul Kalam, a rocket museum should be established at Srirangapattana. This provides real tribute to the scientific and technological innovation of this place as Srirangapattana is identified as the birth place of modern war rockets.

8. Information and communication technology (ICT) should be adopted. ICT can be used for interpreting Srirangapattana's heritage and history. Audio guides on mobile phones, Srirangapattana mobile app, developing a dedicated website for Srirangapattana tourism, Virtual tours and 3D

images of monuments can be planned. Digital heritage management should be planned.

9. Familiarisation (FAM) trips should be organised for tour operators, travel agents, travel writers, TV and Radio persons, Journalists, etc. The organisation of FAM trips should aim at providing firsthand experience and should positively influence their opinion about Srirangapattana's potential for tourism.

10. The main aim of sustainable heritage tourism development at Srirangapattana is to make the local people benefit from tourism. Hence promoting entrepreneurship and small business related to tourism by local people should be encouraged.

11. Destination specific souvenirs should be planned for Srirangapattana. Busts or statue of Tipu Sultan, replica of Tipu's toy, canons, temple tower, etc. Can be sold as souvenirs.

7.2.2 Suggestions for Heritage management

1. For better heritage protection and management, Srirangapattana needs an integrated heritage management plan.
2. Heritage awareness should be created among local people.
3. Heritage Bye laws specific to Srirangapattana's condition should be developed as per the provision of Ancient monuments and Archaeological sites and remains. (Amendments and validation) Act, 2010
4. Re use of heritage buildings should be considered. Heritage hotels and heritage home stays should be developed which contributes towards increased tourist experience.
5. Geographical Information System (GIS) should be used for heritage resource mapping. Use of GIS at Srirangapattana can lead to better heritage protection and heritage management practices.
6. A heritage cell or a committee should be consitituted in Srirangapattana Town municipal council.

7.2.3 Suggestions for stakeholder participation in sustainable heritage tourism development.

1. The public and private sectors should collaborate and coordinate for sustainable heritage tourism development. The private sector should be made to participate actively development in heritage protection, heritage funding, tourism infrastructure at Srirangapattana.
2. The corporate should be made to contribute actively for sustainable heritage tourism development through their corporate sexial responsibility (CSR) scheme.
3. Participation of local community should be ensured by creating heritage awareness and better communication and interaction.
4. Historians, tourism professionals, NGO's and other interest groups should also be involved in the process of heritage tourism development.

Thus the above suggestions help in sustainable heritage tourism development at Srirangapattana. These suggestions are devised with the aim of maintaining balance between tourism development, heritage management, tourist satisfaction and economic benefits to the local community.

7.3 Contribution of the study

The present study titled "Heritage Tourism in Karnataka with special reference to Srirangapattana" is a valuable addition to the interdisciplinary research in Ancient history, Archaeology and heritage. Interdisciplinary research is a new phenomenon, to better understand the various subject matters concerned with the field of study. Interdisciplinary research is at its nascent stage in India. There is limited literature available on heritage tourism in Karnataka. Many studies on heritage tourism in India have discussed only the available resources, which can be used as tourism products.

This study is significant because it provides a database of tangible and intangible heritage resources of Karnataka. Till now, the data on tangible and intangible heritage of Karnataka was scattered and scarce. Through this study an attempt has been made to create a database of tangible and intangible heritage resources of the state.

This study has identified the strengths and weakness of Srirangapattana as a tourism destination. The study has identified the issues and challenges for sustainable heritage tourism management and has evolved guidelines, and suggestions. The suggestions provided through this study are practicable and are based on the potential for heritage tourism.

The suggestions and guidelines provided in this study, if implemented can help in heritage protection and management, stakeholder participation, sustainable heritage tourism development and also helps to realise the social and economic benefits of tourism to the local community. This study contributes towards developing Srirangapattana as a world class tourist destination based on principles of sustainability.

The suggestions and guidelines provided in this study can be extrapolated to similar heritage destinations or historic towns in India. This helps in reaping the social and economic benefits of tourism to the local community.

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GLOSSARY

A….

Agrahara	:	Village donated to Brahmans; settlement of Brahmans
Arch	:	A curved opening, built by placing cut stones or bricks along a pre defined curve. Traditionally in India, column constructions etc, were common.
Arch way	:	A passage or entrance under an arch or arches.
Aqueduct	:	A conduit for water; an arched structure for conveying a flowing canal or water channel overhead.

B….

Balustrade	:	Element, which flanks a staircase
Basement	:	Course between ground and floor level usually with a series of mouldings.
Bracket	:	Transitional element between a column or wall.

C….

Canopy	:	Covering over a niche
Capital	:	Upper part of a column or pier
Colonnade	:	Series of columns

D….

Dargah	:	Funerary complex with tomb
Diwan- i-am	:	Public audience room. The hall where kings gave audience to low ranked officials and common people. It was also used as a court room.
Diwan-i-khas	:	Private audience room. The hall in Islamic palaces where the king gave private audience to officials and dignitaries. Meetings were also held here.
Dwarapalaka	:	Door guardian

E….

Epitaph	:	Any inscription or text on a monument in memory of the person or persons interred there. From the Latin meaning "funeral oration," an epitaph should state something about the deceased.

F….

Façade	:	Front view or elevation
Finial	:	Uppermost element of a dome
Frieze	:	Horizontal design
G…	:	
Gopura	:	Super structure on the gate way
H….	:	
Harem	:	Arabic synonym for Zenana quarters
Hoysala style	:	The architecture developed by Hoysala dynasty in South India. It was an in-between style with mature looking, step designs with more than one shrine, with star shaped plan and profusion of sculptures.

J….

Jali	:	literally, net, any lattice or perforated pattern.

K….

Kapota	:	uppermost moulding of a basement or cornice characterized by a rounded shoulder.
Kalyana Mantapa	:	pillared hall wherein the wedding of the deity is celebrated.

L….

Lattice	:	A form of ornament in which diagonal lines cross each other at regular intervals to form diamond shaped spaces.
Lintel	:	Horizontal top of an opening

M….

Mahal	:	Palace
Mahanavami	:	nine day festival during Dasara.
Masonry construction	:	A method of construction that uses stones or bricks piled one on top of the other.
Mausoleum	:	Any above ground structure used for burials. Named for king Mausolos of Caria, His wife, Artemisis, built one of history's first such tombs in about 350 B.C.
Memorial	:	Technically, a structure that reminds us of a specific event or person. Therefore, a monument serves as a

		memorial, but in daily use, monuments are called memorials.
Mihrab	:	Prayer niche in mosque
Mortar	:	Mixture of lime, sand and water for joining stone or bricks.
Mukha-mandapa	:	Front porch or hall
N….		
Navaranga	:	Central hall
O….		
Obelisk	:	From the Greek, meaning a pointed pillar. Any tall, four-sided spire that tapers to a pyramidal point.
P….		
Panam	:	Money
Pagoda	:	Coin
Parapet	:	Upper part of a wall above the roof.
Pedestal	:	From the Latin word meaning “foot;” the base of any urn, statue, etc.
Pilaster	:	Shallow column integrated in to a wall.
Plinth	:	From the Greek meaning “stone block.” A stone slab or block, usually square or rectangular, upon which a pedestal, column, tablet, screen or statue is placed.
Pradakshina patha	:	A corridor or pathway that devotees use to walk around a shrine
Prakara	:	An encircling wall; Court yard
R….		
Rangamantapa	:	Enclosed pillared hall with four openings, originally used for Social gatherings.
Rathotsava	:	Chariot festival.
S….		
Sculpture	:	From the Latin word meaning “to carve;” shaping stone to any predetermined form.
Sthala purana	:	Text that narrates the mythic origins and traditions of a temple or a sacred place.

Stucco	:	Kind of plaster or cement for coating surfaces.
Super structure	:	Tower
T….		
Tomb	:	Another term for a burial place; from the Greek word meaning “to remember.”
Torana	:	Ornamental gate
Turret	:	Small tower.
Z….		
Zenana	:	Women’s quarter.

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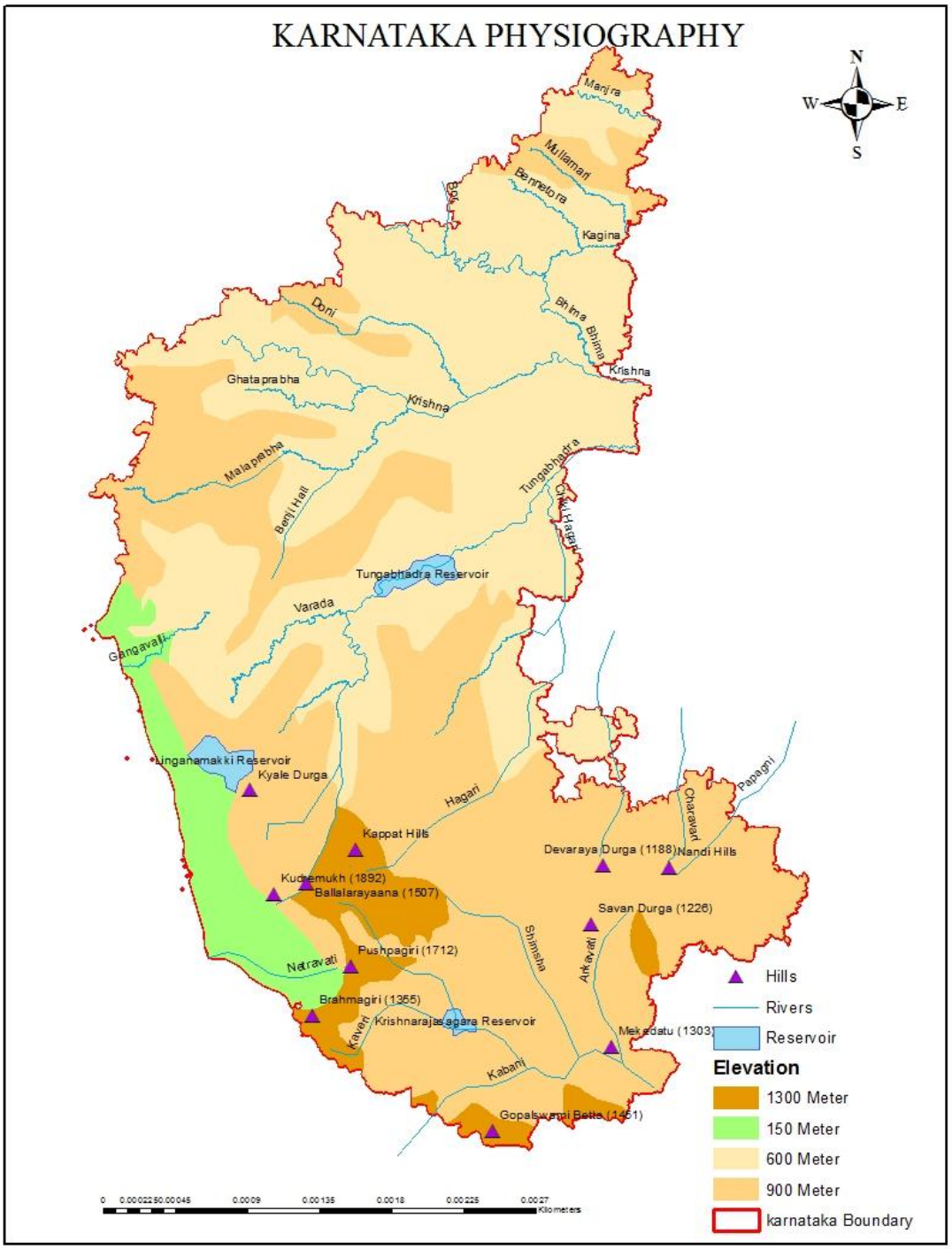
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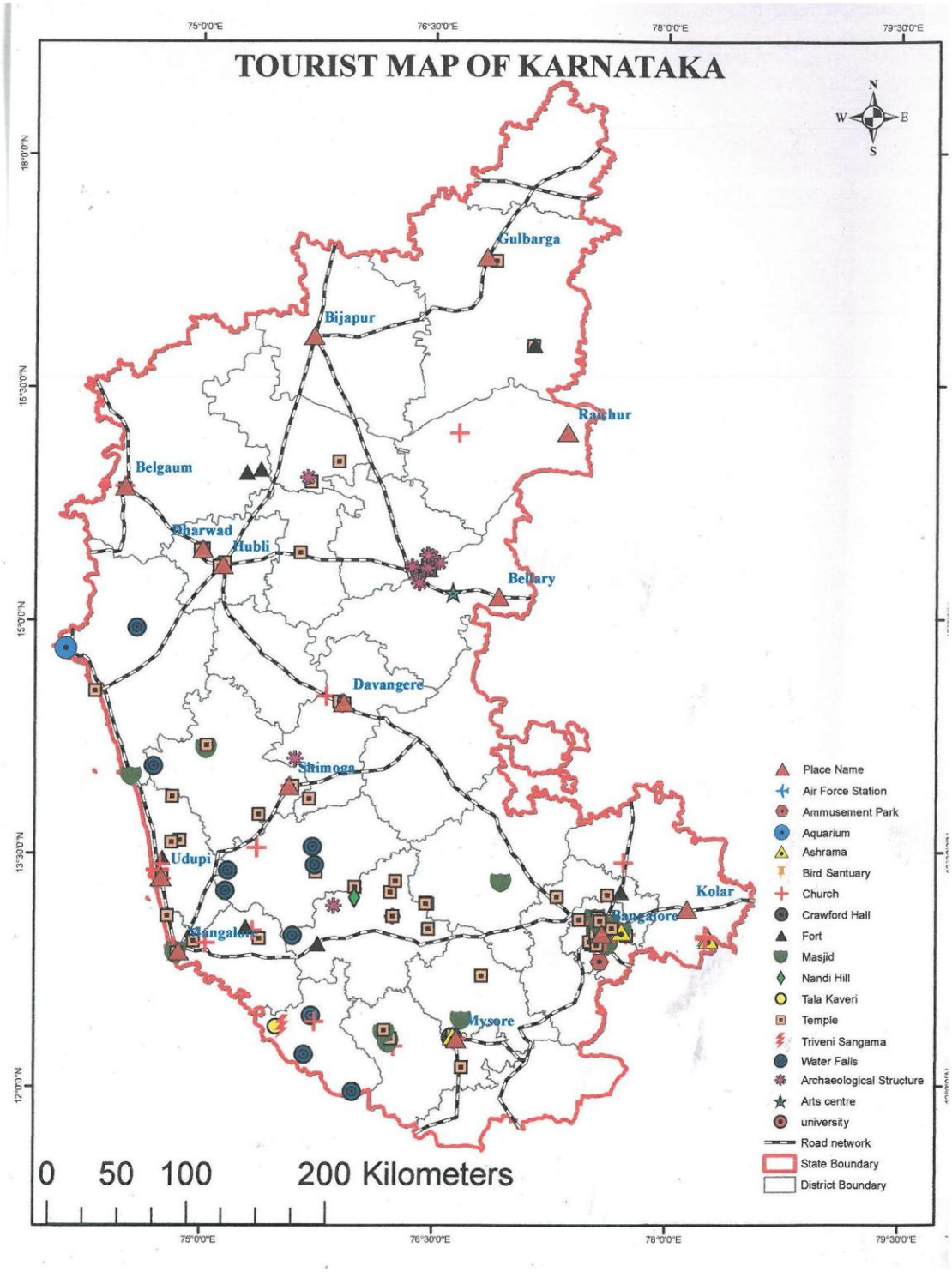
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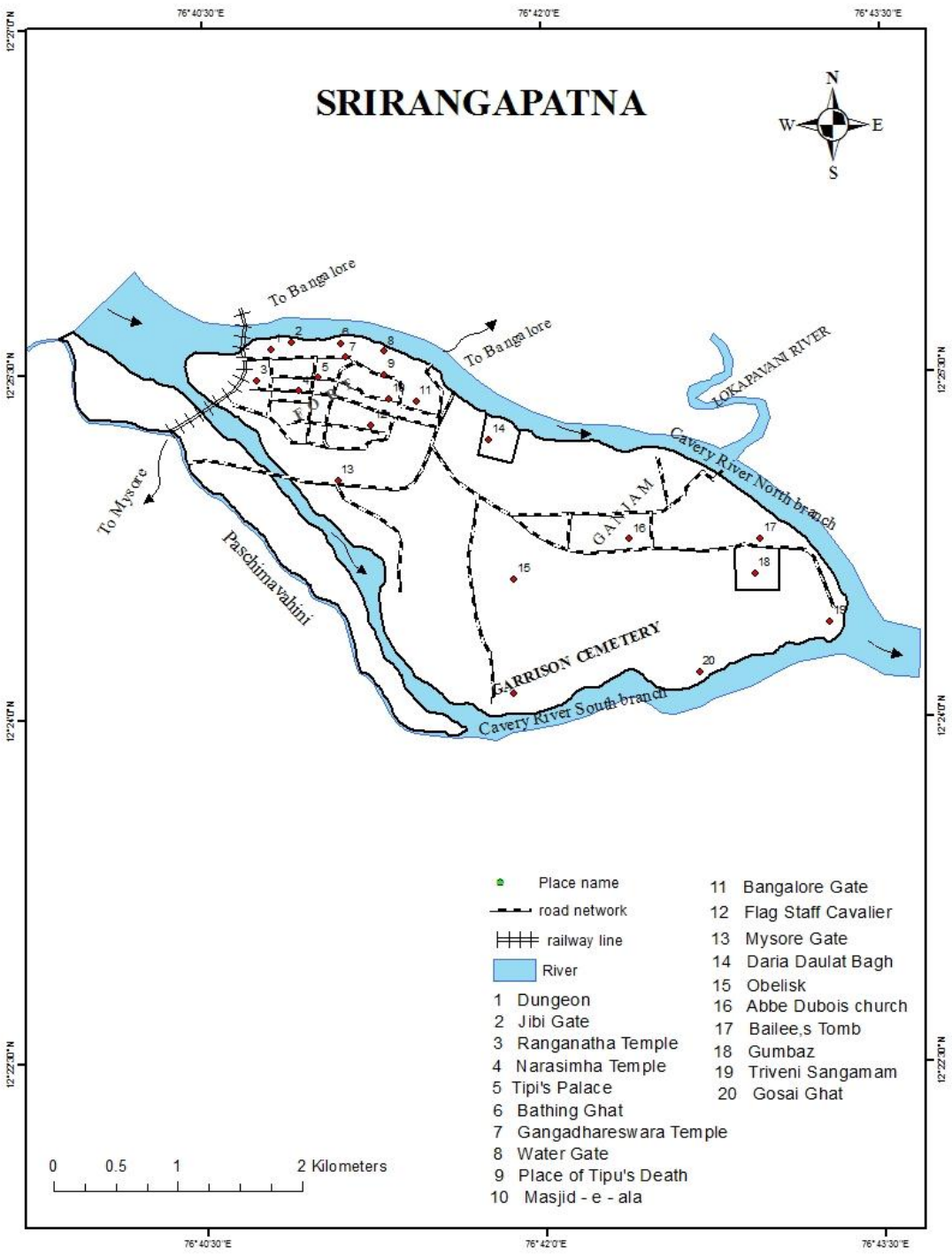
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Map-1: Karnataka Physiography



Map-2: Tourist Map of Karnataka



Map-3: Tourist Map of Srirangapattana



Image-1: Satellite map of Srirangapattana (courtesy: Wikimapia)



Image-2: Srirangapattana Fort (courtesy: wikimapia.org)



Image-3: Colonel Bailey's Dungeon, Srirangapattana (courtesy:wikimapia.org)



Image-4: A 3D image of Obelisk towards the northern end of the Srirangapattana fort (courtesy: Google.co.in/maps)



Image-5: Remains of Lal Mahal, Srirangapattana (courtesy: wikimapia.org)



Image-6: Hanging bridge, Srirangapattana (courtesy: wikimapia.org)



Image-7: Place where the body of Tipu Sultan was found (courtesy: wikimapia.org)



Image-8: Flag staff cavalier (courtesy:wikimapia.org)



Image-9: Aerial view of Wellesley bridge across river cauvey



Image-10: Aerial view of Dariyadaulatbagh, Srirangapattana (courtesy: bing.com)



Image-11: Aerial view of sriranganatha swamy temple (courtesy: bing.com)



Image-12: Narasimha swamy temple, Srirangapattana (courtesy: wikimapia)



Image-13: Image of Jumma masjid, Srirangapattana (courtesy: wikimapia.org)



Image-14: Aerial view of Gumbaz, Ganjam,Srirangapattana (courtesy : bing.com)

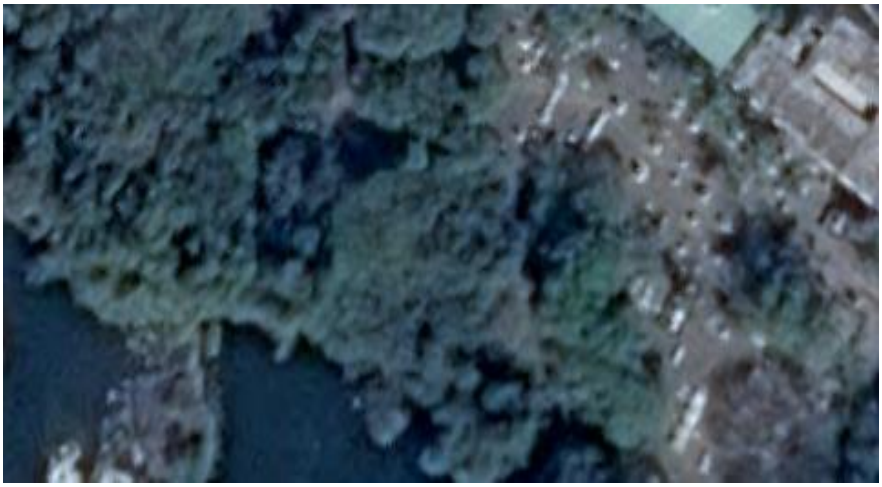


Image-15: An image of the Garrison cemetery with European tomb stones



Image-16: Aerial view of Paschimavahini near srirangapattana



Image-17: Sangama, where the two branches of the river Cauvery meet

IMPORTANT HERITAGE DESTINATIONS OF KARNATAKA



Plate 1: Stone Chariot, Hampi



Plate 2: Musical pillars at Vijayavittala temple, Hampi



Plate 3: Mahanavami Dibba, Hampi

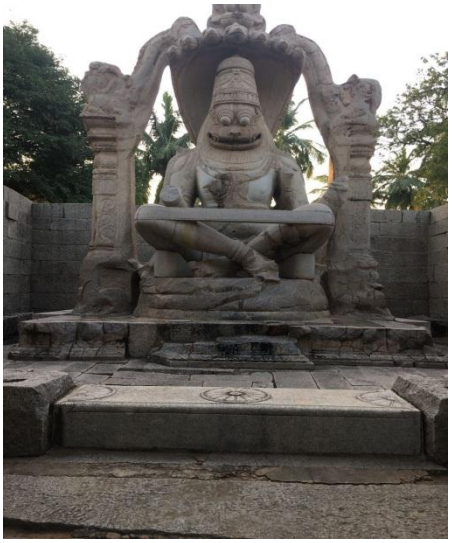


Plate 4: Statue of Ugra Narasimha, Hampi



Plate 5: Elephant Stable, Hampi



Plate 6: Lotus Mahal, Hampi



Plate 7: Temple Complex, Pattadakal



Plate 8: Durga Temple, Aihole



Plate 9: Rock Cut Caves, Badami



Plate 10: Interior view of Caves at Badami



Plate 11: Golgumbaz, Bijapur

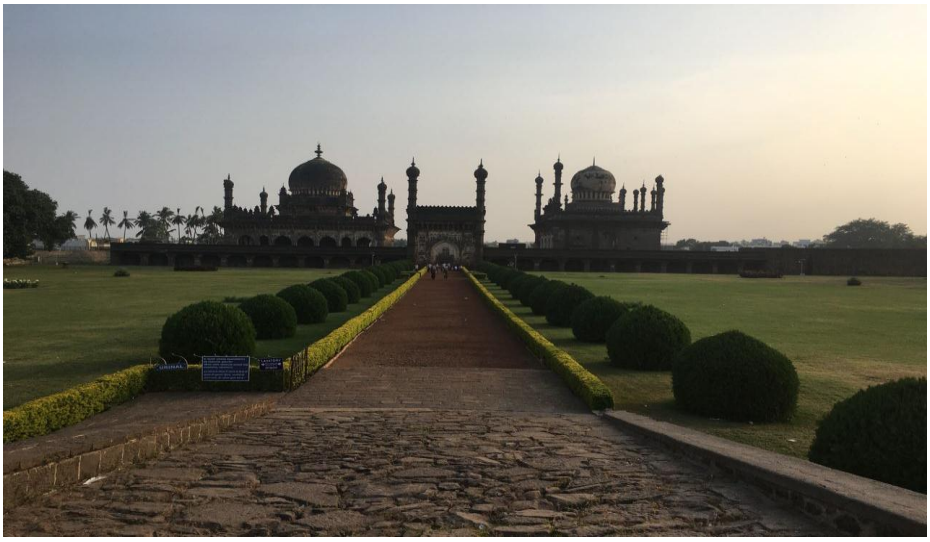


Plate 12: Ibrahim Roza, Bijapur



Plate 13: Chennakeshava Temple Standing on a Star shaped platform, Belur



Plate 14: A Sculpture of Hoysala Insignia, Chennakeshava temple, Belur



Plate 15: Intricate carvings on the outer wall of the temple, Halebid



Plate 16: Intricate carvings on the outer wall of the temple, Halebid



Plate 17: The Sculpture of Vishnu in a recling position, Halebid



Plate 18: An illuminated Amba Vilas Palace, Mysore

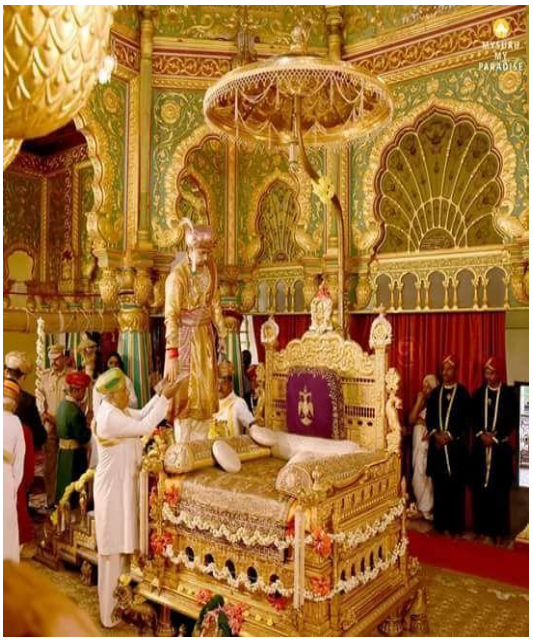


Plate 19: Private Durbar inside Ambavilas Palace during Dasara

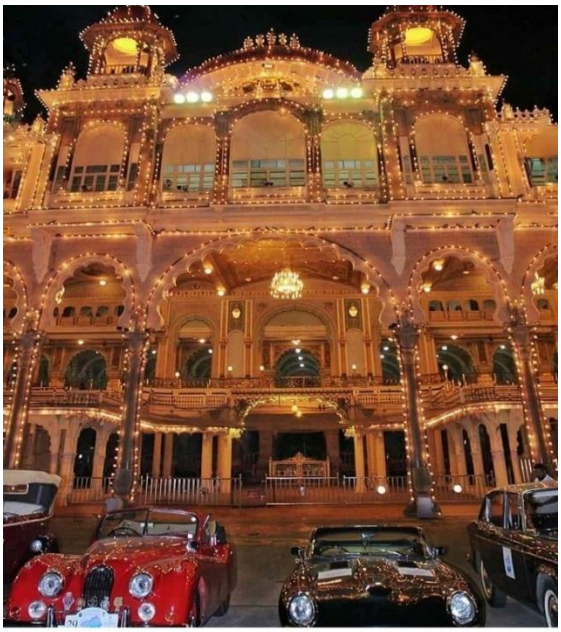


Plate 20: Vintage Car rally during Mysore Dasara



Plate 21: Illuminated Krishna Rajendra Circle during Dasara, Mysore



Plate 22: Illuminated gateway of the palace during Dasara, Mysore



Plate 23: Illuminated Circle infront of palace during Dasara, Mysore



Plate 24: Illuminated Road in Mysore during Dasara.



Plate 25: Dasara Procession at Srirangapattana



Plate 26: Utsava of Goddess during Navaratri, Srirangapattana



Plate 27: Celebration of Dasasra at Srirangapattana



Plate 28: The Goddess is being carried on the back of elephant on Vijayadashami day, Srirangapattana



Plate 29: A Procession as Part of Dasara, Srirangapattana



Plate 30: Bannimantapa, Srirangapattana

SRIRANGAPATTANA



Plate 31: A View of the outer wall of the Fort.



Plate 32: A Bastion in the Fort Wall



Plate 33: Mysore Gate (Elephant gate), Srirangapattana



Plate 34: Delhi Gate, Srirangapattana Fort



Plate 35: Jibi gate (Krishna gate), Srirangapattana Fort



Plate 36: Water gate, Srirangapattana Fort



Plate 37: Breach in the Fort Plate Wall, Srirangapattana



38: Outer view of Bailey's Dungeon



Plate 39: Interior view of Baileys Dungeon



Plate 40: View of the Cannon which has rolled back piercing the ceiling And fell inside the Dungeon



Plate 41: Distant view of Obelisk, Srirangapattana



Plate 42: A Close up view of obelisk, Srirangapattana



Plate 43: A Plaque on the obelisk commemorating the names of Officers who died and units which fought during siege of Srirangapattana



Plate 44: View of an Armory, Srirangapattana



Plate 45: The remains of Excavated Lal Mahal



Plate 46: The remains of Excavated Lal Mahal



Plate 47: The remains of Open Durbar hall, Lal Mahal



Plate 48: A ruined staircase leading to the upper floor Lal Mahal



Plate 49: Birth Place of Mummadi Krishnaraja Wodeyar, Srirangapattana



Plate 50: Tuppada Kola (Water Pavilion)



Plate 51: Krishna Murti's Bungalow



Plate 52: Present Situation of Tipu's rocket court, Srirangapattana



Plate 53: Wellesley Bridge, Srirangapattana



Plate 54: A Plaque written in English and Persian regarding Wellesley Bridge



Plate 55: A Plaque at the entrance of Daria Daulat Bagh



Plate 56: A Signboard showing the location of Daria Daulat Bagh in the Island of Srirangapattana



Plate 57: A view of Daria Daulat Bagh, Srirangapattana

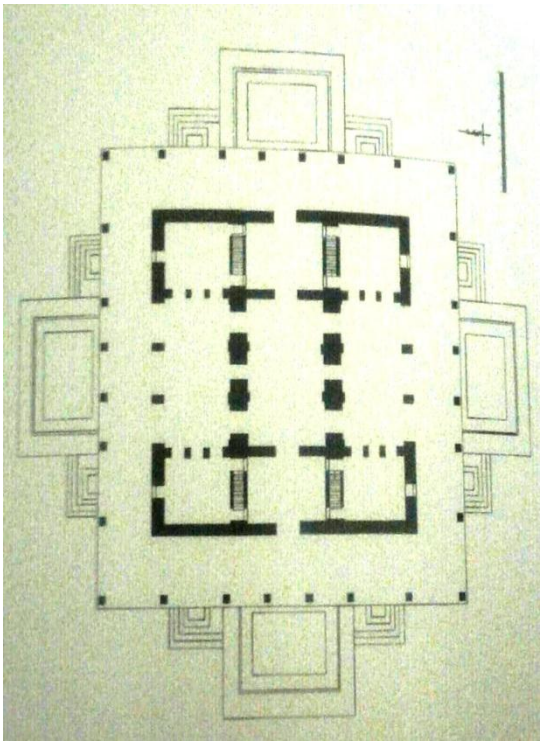


Plate 58: A Floor plan of Daria Daulat Bagh

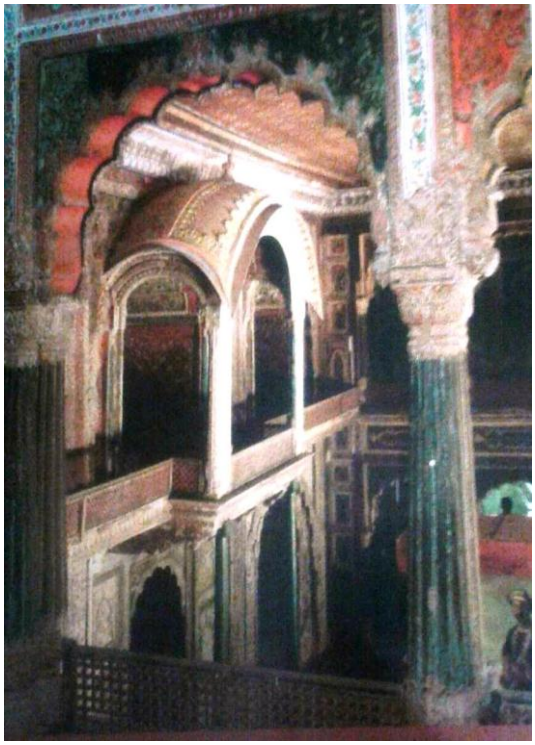


Plate 59: Interior view of Daria Daulat Bagh

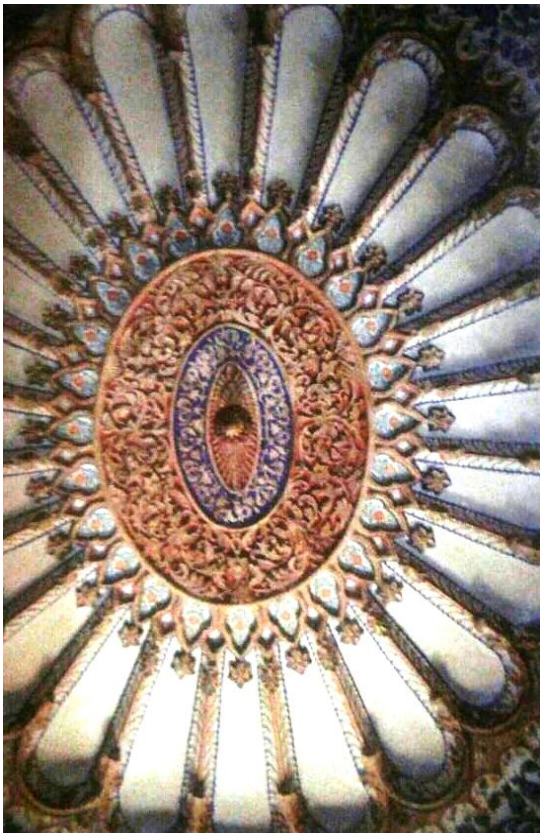


Plate 60: A Roof design, Daria Daulat Bagh

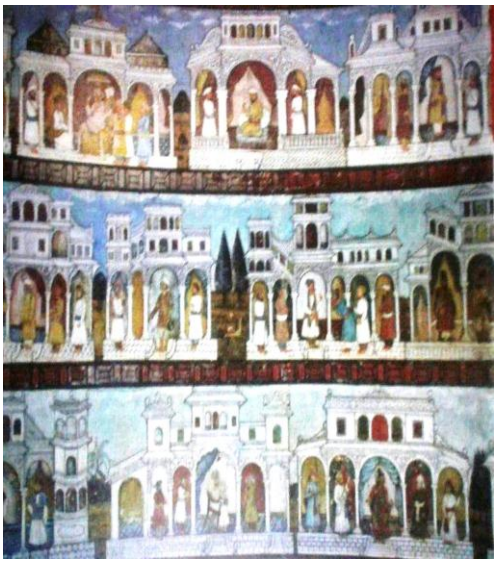


Plate 61: Wall paintings, Daria Daulat Bagh



Plate 62: An Interior view of Daria Daulat Bagh



Plate 63: A Silver medal Exhibited in Daria Daulat Bagh



Plate 64: Coins of Tipu Sultan



Plate 65: Chamarajendra Memorial Hall/ Chatram, Srirangapattana



Plate 66: A row of sculptures at the State Museum, Srirangapattana



Plate 67: A heap of stone cannon balls in the premises of State Museum



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Plate 69: Sriranganatha Swamy Temple, Srirangapattana



Plate 70: An inscription found inside Sriranganatha Swamy Temple



Plate 71: A Sculpture of Elephant near Mahadwara of Sriranganatha Swamy Temple



Plate 72: A Balustrade in the Sriranganatha Swamy Temple



Plate 73: Sculpture of Elephant inside Sriranganatha Swamy Temple



Plate 74: Beautifully carved Brindavana in the premises of Sriranganatha Swamy Temple



Plate 75: Beautifully carved Sculpture of Janardhana on the Brindavana, Sriranganatha Swamy Temple



Plate 76:Sculpture of dancing Krishna on the Brindavana in the premises of Sriranganatha Swamy Temple



Plate 77: Sculpture of Venugopala on The Brindavana, Sriranganatha Swamy Temple



Plate 78: A Mantapa and tank infront, Sriranganatha Swamy Temple



Plate 79: Rathasapthami Celebration, Sriranganatha Swamy Temple



Plate 80: Utsava of Sun God on Rathasapthami



Plate 81: Preparations for Lakshadeepothsava

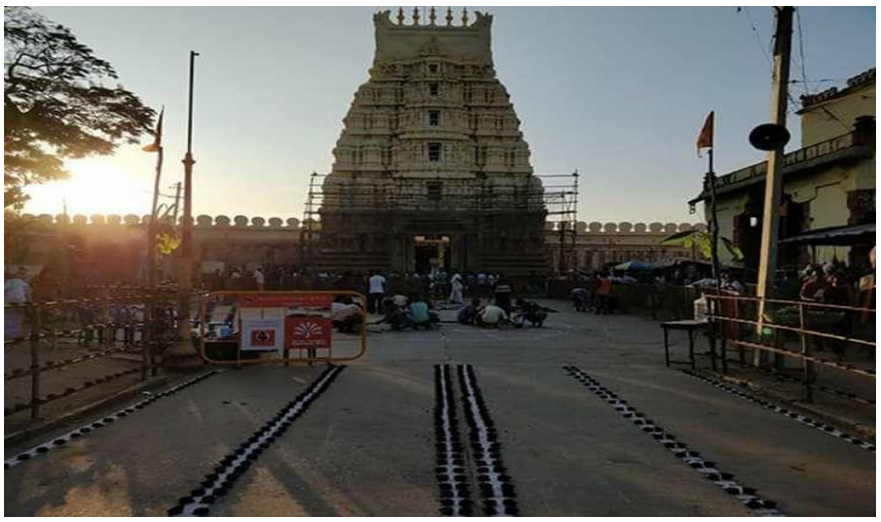


Plate 81A: Preparations for Lakshadeepothsava



Plate 82: View infront of Temple on Lakshadeepothsava day



Plate 82A: A view on Lakshadeepothsava day



Plate 83: A View of Srirangapattana Circle on Lakshadeepotsava day



Plate 84: Sri Gangadhareshwara Temple, Srirangapattana



Plate 85: Jumma Masjid, Srirangapattana

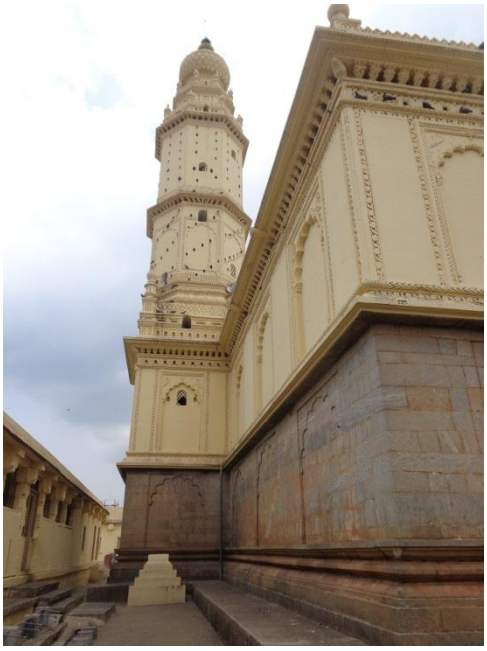


Plate 86: View of the lofty minaret of Jumma Masjid Srirangapattana



Plate 87: Stone Sun dial on the roof of Jumma Masjid Srirangapattana



Plate 88: The circular shaped Sundial with nineteen circles and a hallow open at the centre Jumma Masjid



Plate 89: The arched entrance of Gumbaz



Plate 90: Imposing Structure of Gumbaz



Plate 91: Close up view of the Gumbaz with black granite Pillars



Plate 92: The black granite door frame of Gumbaz



Plate 93: The beautiful ivory inlaid door of Gumbaz



Plate 94: The tomb of Hyder Ali (Centre), Fakrunnisa Seydane Begum – Mother of Tipu Sultan (East) Tippu Sultan (West), Gumbaz



Plate 95: The roof of Gumbaz painted with the colours of tiger stripes

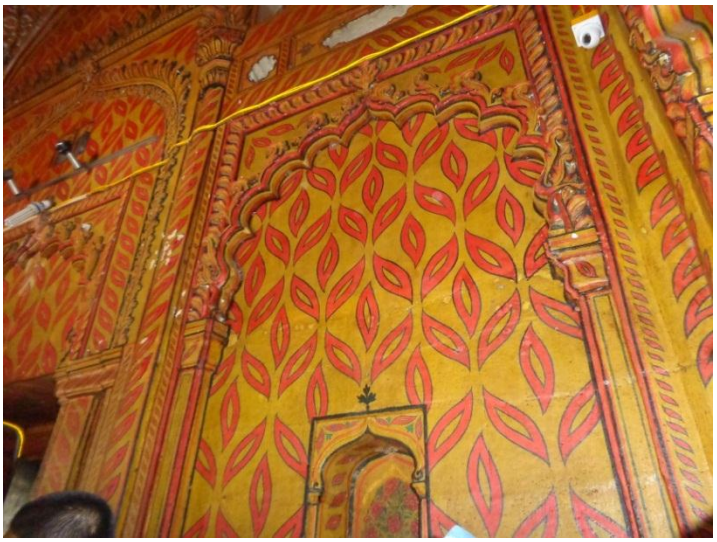


Plate 96: Walls of Gumbaz painted with tiger stripes

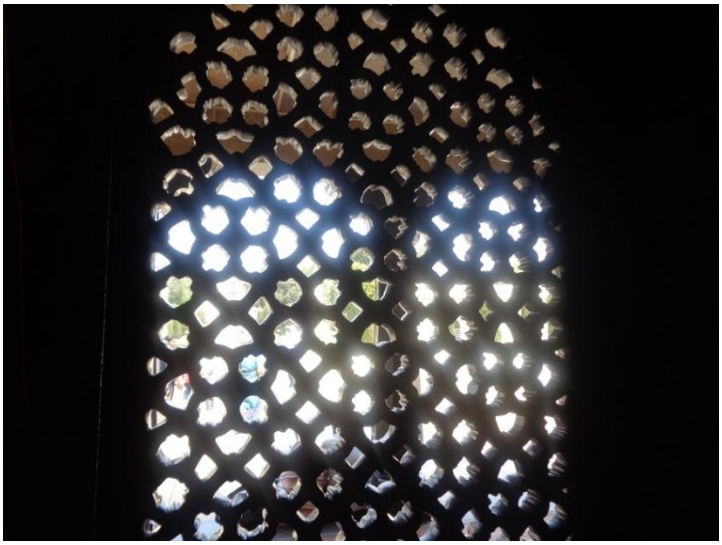


Plate 97: The lattice designed windows made of black granite, Gumbaz



Plate 98: The tomb of Tipu's Foster mother, Madeena Begum, Gumbaz



Plate 99: The tombs of Tipu's sisters, Gumbaz



Plate 100: The tombs of relatives, friends and general of Tipu in the premises of Gumbaz



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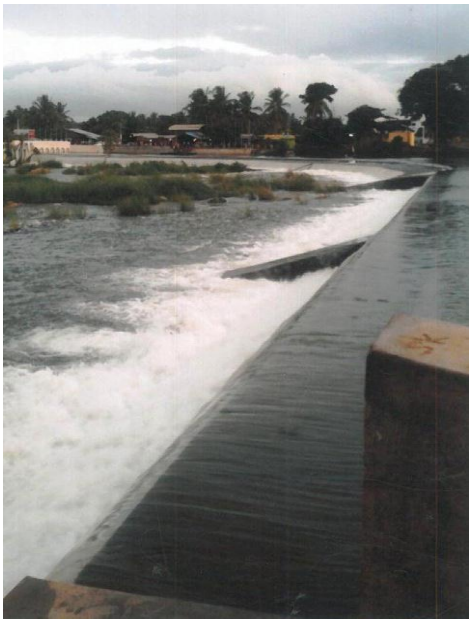


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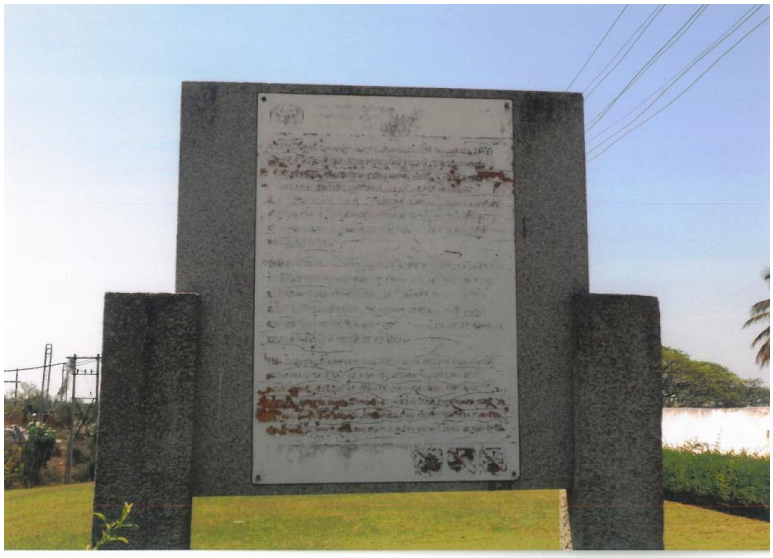


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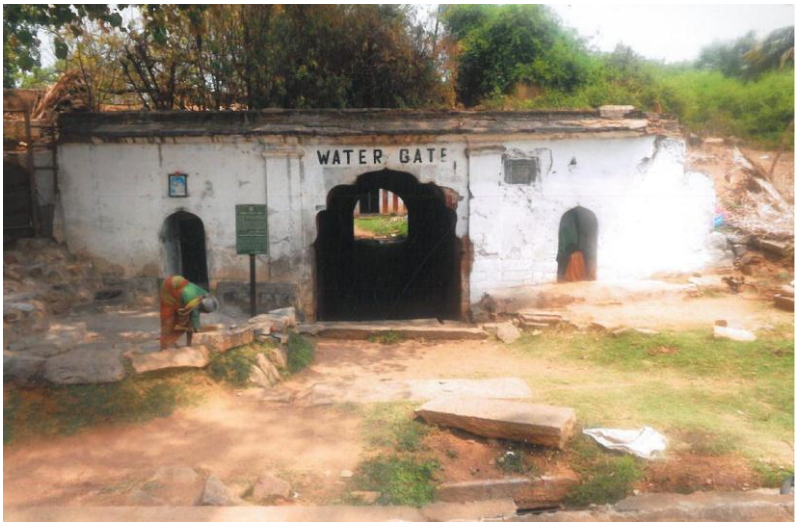


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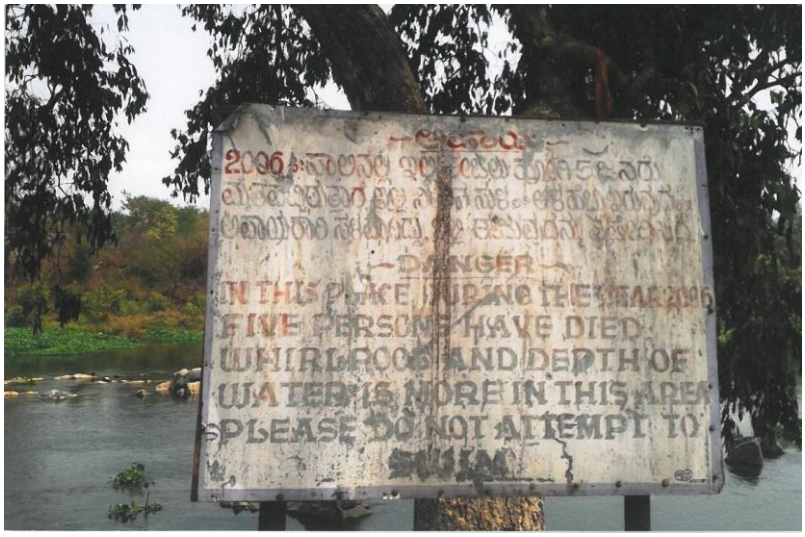


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HERITAGE TOURISM IN KARNATAKA WITH SPECIAL REFERENCE TO TOURISM IN SRIRANGAPATTANA

The thesis submitted to the department of Studies in Ancient History and Archaeology, University of Mysore in fulfillment of the requirements for the Degree of

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CHAPTER-VII

SUMMARY AND CONCLUSION

Summary – Conclusion – Contribution of the study – Notes and References

7.1 Summary

Tourism is one of the largest industries of the World. Many countries of the World are today dependent on tourism. Tourism development and proper management can lead to economic, social, cultural and environmental benefits. Tourism with its direct and indirect linkages with other sectors of the economy helps in employment of generation and earning foreign helps in employment generation and earning foreign exchange. Tourism is one of the fastest growing industries. The international tourist arrivals world over has crossed one billion mark. India with its varied attractions is a tourist paradise. India has a rich history of 5000 years. Its innumerable monuments are greatest tourism resources. India is known Worldwide for its cultural destination.

The state of Karnataka has a history of more than 2000 years. The various dynasties that have ruled over this region have left a rich monumental treasure. The state has two cultural World heritage sites, viz. Hampi and Pattadakal. The western ghats has been declared as natural world heritage site. Srirangapattana has entered into the tentative list of world heritage sites.

Karnataka has rich cultural heritage. Both tangible and intangible heritage of Karnataka have great tourism potential. The important heritage destinations of Karnataka include Hampi, Pattadakal, Aihole, Badami, Bijapur, Banavasi, Belur, Gulbarga, Halebid, Kittur, Mysore, Srirangapattana, Somanathpura, Talakad, etc.

Important pilgrim centres of Karnataka are Dharmasthala, Gokarna, Horanadu, Karkala, Kollur, Kukke Subramanya, Koodala Sangama, Male Mahadeshwara hills, Melukote, Mudabidri, Nanjanagud, Sringeri, Sravanabelagola, Talacauvery, Udupi etc.

The state has a number of museums including both governmental and private museums. Museums are considered to serve an educational purpose. They provide an insight in to the history of the region and life style of the ancient periods.

The state also has a great intangible heritage resources. The folk dance, carnatic music, mysore paintings, rich tradition of Handicrafts, wooden carving, sandal wood artefacts, channapattana toys, kinhal toys, Bidriware, Fairs and Festivals like Mysore Dasara, different regional cuisines represent an array of intangible heritage resources and along with this the great historical legacy of the state provide an excellent opportunity for heritage tourism.

The tourism industry in the state is on a positive growth track. Karnataka tourism is promoted under the tagline "one state many worlds". Many powerful dynasties have ruled over this region. Shatavahanas, Kadambas, Gangas, Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyana, the Hoysalas, rulers of Vijayanagara, Mysore Wodeyars; Bahamanis, Adilshahis have ruled over the region. They have contributed enormously to the culture, art and architecture of the region. There are about 25,000 to 30,000 monuments in the state. There are 772 monuments protected by the state and 608 monuments protected by ASI. Thus the state has 1380 protected monuments. Thus the rich history, culture, art and architecture of the state provide great opportunity for the development of heritage tourism.

Srirangapattana is a historical town located in Mandya district of Karnataka. It was a centre of high political activity during 18^{th} century. Srirangapattana was ruled by Hoysalas, Vijayanagara kings, Wodeyars, Hyder Ali and Tipu Sultan. Udayaditya, brother of Vishnuvardhana, a Hoysala king seems to have built the town of Srirangapattana in 1120 A.D. After the fall of Hoysalas, Srirangapattana came under the sway of Vijayanagara kingdom. Srirangapattana was considered to be an important place and was the seat of viceroyalty under Vijayanagara kings. The neighboring Mysore was ruled by Wodeyars. Raja Wodeyar was a great ruler and was contemporary of Tirumala, the viceroy of Srirangapattana. Tirumala had strained relation with the emperor Venkatapatiraya. Taking full advantage of the situation, Raja Wodeyar acquired Srirangapattana. Various theories have been put forward for the acquisition of Srirangapattana by Raja Wodeyar. After the death of Raja Wodeyar in 1610 A.D., his grandson Chamaraja Wodeyar V ascended the throne. Kantirava

Narasaraja Wodeyar was a great ruler and he succeeded Immadi Raja Wodeyar. He expanded the kingdom and ruled for 21 years and died in 1659 A.D. He was succeeded by Dodda Devaraja Wodeyar. He extended the territory and was an important ruler as he achieved a lot in both political and cultural arena. He was succeeded by Chikka Devaraja in 1673 A.D. Chikka Devraja ruled for 31 years. Srirangapattana was a flourishing town during his reign. The rulers who succeeded Chikka Devaraja Wodeyar were weak and slowly the Dalvoys took control of the administration. Hyder Ali was a commander in the army of Dalvoy Nanjarajaiah. He was able to impress Nanjarajaiah. Later in commemorisation of his achievements he was conferrd with the title 'Nawab Hyder Ali Khan Bahadur' by the Mysore Durbar. He was appointed Faujidar of Dindigal. Later circumstances made the king appoint Hyder Ali in place of Nanjarajaiah. Hyder Ali took control of administration and moved the king to the background. He expanded the kingdom. First Anglo-Mysore war was fought in 1767-1769 A.D. Britishers were defeated in the war. Hyder Ali died during the second Anglo Mysore war in 1782 A.D. Tipu succeeded his father. Tipu Sultan is a famous personality in the history. He hated Britishers and opposed their expansion. Tipu Sultan was a great ruler and expanded the kingdom. He ruled from 1782 – 1799 AD. He spent most of his years waging wars against the enemy. He was called 'Tiger of Mysore' by the Britishers. He fought third Anglo-Mysore war in 1790-92 AD. Britishers besieged Srirangapattana in 1792 A.D. In 1799 A.D., he fought fourth Anglo-Mysore war and died in the war on 4th May, 1799 A.D. Srirangapattana thus fell into the hands of Britishers. They took away the valuables and recognized Krishnaraja Wodeyar III as the king and placed him on the throne. The capital was shifted from Srirangapattana to Mysore. After this Srirangapattana fell to decline.

Tipu Sultan remains to be a popular figure in the history of Srirangapattana. He was a great warrior, an able administrator and great innovator. He introduced many innovative measures in his kingdom. He encouraged arts and crafts and has brought skilled artisans and craftsmen from far off to Srirangapattana and built the village Ganjam for them. His rockets were extensively studied by the Britishers. Some of his rockets are exhibited in Woolwich museum at London. He issued Gold, Silver and Copper Coins in various denominations.

The present day Mysore Dasara has its roots in Srirangapattana. We get many references to the worship of mother goddess in Indian culture. Worship of mother goddess existed even during Harappan culture. In Ramayana there are references towards sharannavaratri. Lord Rama had worshipped Goddess before he killed Ravana.

In Mahabharatha, Arjuna defeated Kauravas with the blessings of Goddess on the day of Vijayadashami. The mythology also gives an account of worship of Goddess by the kings and people of all the sections of the society. Sharada peetham in Sringeri established by Adi Shankaracharya also has the tradition of Navaratri celebrations since many years. The association of Vijayanagara Kings with the mutt and with the Guru Vidyaranya made them follow the tradition of the mutt. As a result they started celebrating Dasara or Navaratri in their kingdom. Over a period of time the religious tradition took the form of a political power centre. After the fall of Vijayanagara Kingdom, the feudatories and the vassals continued this tradition. When Raja Wodeyar took over Srirangapattana in 1610 A.D,, initiated Dasara celebrations. He also ordered that this tradition should be continued. Thus Dasara celebration continued till 1799 A.D., in Srirangapattana. After the death of Tipu Sultan, when the capital was shifted to Mysore, Dasara celebrations continued in Mysore till 1968. Since 1970 the Government of Karnataka is celebrating Mysore Dasara as the state festival or 'Nada Habba'.

Thus Srirangapattana is steeped in history and has a great historic and heritage value.

Srirangapattana is a historic town. It has been declared as a 'Heritage Area' by the Karnataka Government. Srirangapattana attracts pilgrims, history buffs, leisure tourist and heritage tourist as it has a wide array of attractions in and around. From time immemorial it has been recognized as a popular pilgrim centre. It has the distinction of being called the first among the abodes of Lord Vishnu (Sri Ranganatha Swamy) in the islands formed by river Cauvery. Thus it is called 'Adi Ranga'. The river Cauvery here is considered sacred. A holy dip in the river and visit to the Ranganatha swamy temple is believed to rid one of their sins. The west ward flow of river Cauvery at Paschima vahini due to a natural bend in the river is considered special. People throng this place for performing obsequies to the departed soul and for

immersing the ashes of the dead. As this place is considered sacred it is referred traditionally as ' Paschima Ranga Kshetra'. There are a number of temples in Srirangapattana like Narasimha, Gangadhareshwara, Jyotirmaheshwara and Kshanambika, Adinatha Basadi, Ankalamma, Janardhana, Biddakote Ganapathi, Rama etc. The neighbouring suburb of Ganjam, has the popular Nimishamba temple.

Srirangapattana was ruled by different dynasties in various time zones. The history of Srirangapattana can be traced back to 9th century A.D. A record dated 894 A.D., mentions Ganga chieftain Tirumalaiah as the founder of two temples, one dedicated to Sri Ranganatha Swamy and the other to his tutelary deity 'Tirumal Deva'. It is he who named the town Srirangapura or Srirangapattana after the presiding deity of the place Sri Ranganatha Swamy. Later it came under the rule of Hoysalas in the 12th century. Later it came under the sway of Vijayanagara empire. In the 17th century Raja Wodeyar occupied the place. Thus between 1610 and 1799 A.D., it remained as the capital of Mysore. Between 1761 and 1799 A.D., during the period of Hyder Ali and Tipu Sultan it was the centre of high political activity.

The Srirangapattana fort has developed in course of time. The fort is confined to the western part of the island. This fort was considered one of the unconquerable forts of India. The fort has six gateways and strong defence structures.

Remains of Tipu's palace called Lal Mahal is located towards north east side of the Ranganatha temple.

There are two dungeons, Bailey's Dungeon and Inman's dungeon in the fort wall.

Jumma Masjid was built by Tipu Sultan. It is an impressive structure with its minarets forming the landmark and are visible from a long distance.

'Dariya Daulat' or the summer palace of Tipu Sultan is located outside the fort. This is an elegant building made of teak wood. The walls have mural paintings depicting various war scenes, contemporary rulers etc. The false gilding work inside the Daria Daulat palace is quite impressive.

Gumbaz or mausoleum of Hyder Ali and Tipu Sultan is located in Ganjam. It is set amidst a beautifully laid garden. Its imposing structures with highly polished black basalt pillars are noteworthy.

Srirangapattana has a number of touristic places around. The Ranganathittu bird sanctuary is one of the popular bird sanctuaries of Karnataka. It has about 221 species of avifauna including both resident and migratory birds.

Karighatta is a beautiful hillock on the banks of river Cauvery. It is famous for the temple of Venkataramanaswamy. It is emerging as a popular picnic spot. It is also a destination for trekking and is attracting lot of adventure seekers during these days. The view from the hill top and watching sun set is quite exciting.

Krishnarajsagara (KRS) or Brindavan gardens is also a popular tourist spot. The dam here was constructed in 1932 by Nalwadi Krishnaraja Wodeyar. Sir M. Vishweshwaraiah was the chief engineer and many other 32 engineers were behind this dam. A beautiful terrace garden has been laid out adjacent to the dam. This garden is full of colourful flowers, ornamental plants, well laid out pathways and water fountains. The musical fountain is the main attraction of Brindavan gardens.

Hosa Kannambadi and KRS backwaters is another place which is emerging as a tourist destination. On the north bank of the river Cauvery here, a temple which was originally submerged in dam water has been relocated. This temple belongs to Hoysala period. One original temple had the idol of Venugopalaswamy.

Kere Tonnur is an ancient village which is famous for the Nambi Narayana, Krishna and Narasimha temple. This place is also associated with the great Srivaishnava Saint Ramanujacharya. There is a beautiful tank which was also called as Tirumala Sagara and as Moti talab. The tank, the river beach on the other side, the pristine water and the picturesque setting make this an ideal tourist spot.

A number of monuments at Srirangapattana are protected by state Archaelogical department and also by Archaeological Survey of India as they are both of state and national importance. Thus Srirangapattana with its rich history and Heritage attractions is capable of drawing a large number of tourists.

The historic town of Srirangapattana has been declared as a "Heritage area" by the Karnataka state government. It lacks interpretation center, Heritage management, professional and trained tourist guides, safety and security. The local people lack heritage awareness. There are encroachments on a large scale. Cauvery river water is polluted, there are problems with regard to cleanliness in the destination. The sound and light show has failed to attract tourists. The main reason for this being language barrier. The show is in Kannada language, which can reach only people of the native state. Perhaps if the show is also available in Hindi and English, it can reach a large number of domestic as well as foreign tourists. A study of the tour itineraries of major tour operators and that of KSTDC has revealed that the place is not getting its due recognition for tourism. This destination is in the shadows of neighbouring Mysore, which is a well known tourist destination. There are several challenges for sustainable tourism development. As it is a fortified town, the space for developmental projects is limited. There is dichotomy of heritage and development. The best example for this is the recent shifting of Tipu's armoury near railway station due to Bangalore – Mysore railway line double tracking. Today it stands as an exemplary work with regard to heritage protection and management while not neglecting the need for development. Another greatest challenge here for sustainable development of heritage tourism is implementation of archaeological and monumental laws. Fifty percent of the population in the town live within the protected zones of the monuments.

Added to this there are issues like lack of financial resources for heritage protection and management, lack of support, absence of integrated tourism management plan, lack of coordination between various governmental departments and other stakeholders.

A plan for sustainable heritage Tourism development at Srirangapattana should balance Tourism development, Heritage protection and socio-economic benefits to the local people.

7.2 Conclusion

This study represents an interdisciplinary approach to the study of heritage. Using heritage resources as tourism products is widely recognised. The built heritage

is one of the popular tourist attractions World over. Several studies in the area of heritage have identified its significance for tourism.[1, 2, 3] Secular heritage and religious heritage of Srirangapattana attract the tourists.

The historic town of Srirangapattana was buzzling with high political activity in the 18th century. Its rich historic legacy and monumental heritage make it a potential heritage tourism destination.

This study has identified the strength and weakness of Srirangapattana as a heritage tourism destination. The strength of Srirangapattana lies in its built heritage. The built heritage includes both secular as well as religious heritage. The weakness of the destination identified through this study are in the form of various issues, challenges and other obstacles. They hinder the sustainable development of tourism. After documenting the potential of Srirangapattana for tourism, this study has discussed in detail the various issues in order to devise strategies for the sustainable development of tourism.

Suggestions and guidelines provided in this study can be categorised under,

1. Suggestions for sustainable heritage tourism development.
2. Suggestions for heritage management.
3. Suggestions for stakeholder participation in order to ensure sustainable heritage tourism development.

7.2.1 Suggestions for sustainable heritage tourism development at Srirangapattana

1. Srirangapattana needs an integrated tourism management plan.
2. As Srirangapattana is a historic town, it is necessary to have an 'interpretation centre' for better understanding of the history and to appreciate its built heritage.
3. There is a need to upgrade tourism infrastructure.
4. There is a need for maintaining cleanliness at Srirangapattana. This is necessary for creating a good image of the destination and also for attracting tourists.

5. Safety measures should be instituted at Paschima Vahini, Sangama and Gosai ghat. Railings on the river front should be provided. Chains should also be provided to ensure safety of tourists, as many cases of drowning have been reported from the place.

6. There is a great opportunity for tourism development in Srirangapattana. Hence diversification of tourism products and attractions can be considered.

    i) As Srirangapattana is an Island, the presence of river can be used for planning water based activities. Landscaping on the river bank increases the aesthetics of the surroundings.

    ii) As it is a well known religious centre, activities related to religious traditions can be planned. 'Cauvery Aarathi' on the lines of 'Ganga Aarathi' at Varanasi can be planned.

    iii) The presence of Karighatta hill near Srirangapattana can be used for introducting trekking trails. Trekking can be introduced as part of weekend getaway. This can attract the adventure buffs especially the younger generation from nearby Mysore and Bangalore.

    iv) Heritage trails or guided heritage walk can be planned. This increases the heritage awareness and appreciation.

    v) The surroundings of Srirangapattana present a great opportunity for developing rural heritage tourism project.

7. As suggested by late Dr. A.P.J. Abdul Kalam, a rocket museum should be established at Srirangapattana. This provides real tribute to the scientific and technological innovation of this place as Srirangapattana is identified as the birth place of modern war rockets.

8. Information and communication technology (ICT) should be adopted. ICT can be used for interpreting Srirangapattana's heritage and history. Audio guides on mobile phones, Srirangapattana mobile app, developing a dedicated website for Srirangapattana tourism, Virtual tours and 3D

images of monuments can be planned. Digital heritage management should be planned.

9. Familiarisation (FAM) trips should be organised for tour operators, travel agents, travel writers, TV and Radio persons, Journalists, etc. The organisation of FAM trips should aim at providing firsthand experience and should positively influence their opinion about Srirangapattana's potential for tourism.

10. The main aim of sustainable heritage tourism development at Srirangapattana is to make the local people benefit from tourism. Hence promoting entrepreneurship and small business related to tourism by local people should be encouraged.

11. Destination specific souvenirs should be planned for Srirangapattana. Busts or statue of Tipu Sultan, replica of Tipu's toy, canons, temple tower, etc. Can be sold as souvenirs.

7.2.2 Suggestions for Heritage management

1. For better heritage protection and management, Srirangapattana needs an integrated heritage management plan.
2. Heritage awareness should be created among local people.
3. Heritage Bye laws specific to Srirangapattana's condition should be developed as per the provision of Ancient monuments and Archaeological sites and remains. (Amendments and validation) Act, 2010
4. Re use of heritage buildings should be considered. Heritage hotels and heritage home stays should be developed which contributes towards increased tourist experience.
5. Geographical Information System (GIS) should be used for heritage resource mapping. Use of GIS at Srirangapattana can lead to better heritage protection and heritage management practices.
6. A heritage cell or a committee should be consitituted in Srirangapattana Town municipal council.

7.2.3 Suggestions for stakeholder participation in sustainable heritage tourism development.

1. The public and private sectors should collaborate and coordinate for sustainable heritage tourism development. The private sector should be made to participate actively development in heritage protection, heritage funding, tourism infrastructure at Srirangapattana.
2. The corporate should be made to contribute actively for sustainable heritage tourism development through their corporate sexial responsibility (CSR) scheme.
3. Participation of local community should be ensured by creating heritage awareness and better communication and interaction.
4. Historians, tourism professionals, NGO's and other interest groups should also be involved in the process of heritage tourism development.

Thus the above suggestions help in sustainable heritage tourism development at Srirangapattana. These suggestions are devised with the aim of maintaining balance between tourism development, heritage management, tourist satisfaction and economic benefits to the local community.

7.3 Contribution of the study

The present study titled "Heritage Tourism in Karnataka with special reference to Srirangapattana" is a valuable addition to the interdisciplinary research in Ancient history, Archaeology and heritage. Interdisciplinary research is a new phenomenon, to better understand the various subject matters concerned with the field of study. Interdisciplinary research is at its nascent stage in India. There is limited literature available on heritage tourism in Karnataka. Many studies on heritage tourism in India have discussed only the available resources, which can be used as tourism products.

This study is significant because it provides a database of tangible and intangible heritage resources of Karnataka. Till now, the data on tangible and intangible heritage of Karnataka was scattered and scarce. Through this study an attempt has been made to create a database of tangible and intangible heritage resources of the state.

This study has identified the strengths and weakness of Srirangapattana as a tourism destination. The study has identified the issues and challenges for sustainable heritage tourism management and has evolved guidelines, and suggestions. The suggestions provided through this study are practicable and are based on the potential for heritage tourism.

The suggestions and guidelines provided in this study, if implemented can help in heritage protection and management, stakeholder participation, sustainable heritage tourism development and also helps to realise the social and economic benefits of tourism to the local community. This study contributes towards developing Srirangapattana as a world class tourist destination based on principles of sustainability.

The suggestions and guidelines provided in this study can be extrapolated to similar heritage destinations or historic towns in India. This helps in reaping the social and economic benefits of tourism to the local community.

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GLOSSARY

A….

Agrahara	:	Village donated to Brahmans; settlement of Brahmans
Arch	:	A curved opening, built by placing cut stones or bricks along a pre defined curve. Traditionally in India, column constructions etc, were common.
Arch way	:	A passage or entrance under an arch or arches.
Aqueduct	:	A conduit for water; an arched structure for conveying a flowing canal or water channel overhead.

B….

Balustrade	:	Element, which flanks a staircase
Basement	:	Course between ground and floor level usually with a series of mouldings.
Bracket	:	Transitional element between a column or wall.

C….

Canopy	:	Covering over a niche
Capital	:	Upper part of a column or pier
Colonnade	:	Series of columns

D….

Dargah	:	Funerary complex with tomb
Diwan- i-am	:	Public audience room. The hall where kings gave audience to low ranked officials and common people. It was also used as a court room.
Diwan-i-khas	:	Private audience room. The hall in Islamic palaces where the king gave private audience to officials and dignitaries. Meetings were also held here.
Dwarapalaka	:	Door guardian

E….

Epitaph	:	Any inscription or text on a monument in memory of the person or persons interred there. From the Latin meaning "funeral oration," an epitaph should state something about the deceased.

F….

Façade	:	Front view or elevation
Finial	:	Uppermost element of a dome
Frieze	:	Horizontal design
G…	:	
Gopura	:	Super structure on the gate way
H….	:	
Harem	:	Arabic synonym for Zenana quarters
Hoysala style	:	The architecture developed by Hoysala dynasty in South India. It was an in-between style with mature looking, step designs with more than one shrine, with star shaped plan and profusion of sculptures.

J….

Jali	:	literally, net, any lattice or perforated pattern.

K….

Kapota	:	uppermost moulding of a basement or cornice characterized by a rounded shoulder.
Kalyana Mantapa	:	pillared hall wherein the wedding of the deity is celebrated.

L….

Lattice	:	A form of ornament in which diagonal lines cross each other at regular intervals to form diamond shaped spaces.
Lintel	:	Horizontal top of an opening

M….

Mahal	:	Palace
Mahanavami	:	nine day festival during Dasara.
Masonry construction	:	A method of construction that uses stones or bricks piled one on top of the other.
Mausoleum	:	Any above ground structure used for burials. Named for king Mausolos of Caria, His wife, Artemisis, built one of history's first such tombs in about 350 B.C.
Memorial	:	Technically, a structure that reminds us of a specific event or person. Therefore, a monument serves as a

		memorial, but in daily use, monuments are called memorials.
Mihrab	:	Prayer niche in mosque
Mortar	:	Mixture of lime, sand and water for joining stone or bricks.
Mukha-mandapa	:	Front porch or hall
N….		
Navaranga	:	Central hall
O….		
Obelisk	:	From the Greek, meaning a pointed pillar. Any tall, four-sided spire that tapers to a pyramidal point.
P….		
Panam	:	Money
Pagoda	:	Coin
Parapet	:	Upper part of a wall above the roof.
Pedestal	:	From the Latin word meaning “foot;” the base of any urn, statue, etc.
Pilaster	:	Shallow column integrated in to a wall.
Plinth	:	From the Greek meaning “stone block.” A stone slab or block, usually square or rectangular, upon which a pedestal, column, tablet, screen or statue is placed.
Pradakshina patha	:	A corridor or pathway that devotees use to walk around a shrine
Prakara	:	An encircling wall; Court yard
R….		
Rangamantapa	:	Enclosed pillared hall with four openings, originally used for Social gatherings.
Rathotsava	:	Chariot festival.
S….		
Sculpture	:	From the Latin word meaning “to carve;” shaping stone to any predetermined form.
Sthala purana	:	Text that narrates the mythic origins and traditions of a temple or a sacred place.

Stucco	:	Kind of plaster or cement for coating surfaces.
Super structure	:	Tower
T….		
Tomb	:	Another term for a burial place; from the Greek word meaning “to remember.”
Torana	:	Ornamental gate
Turret	:	Small tower.
Z….		
Zenana	:	Women’s quarter.